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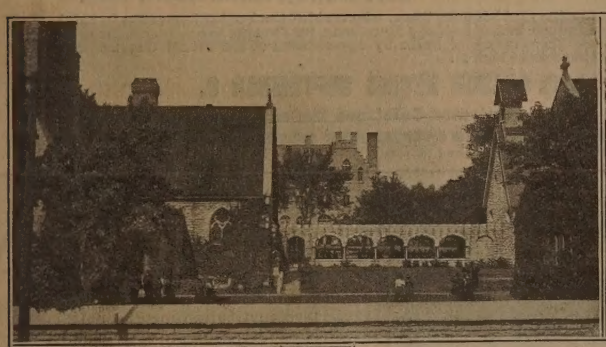
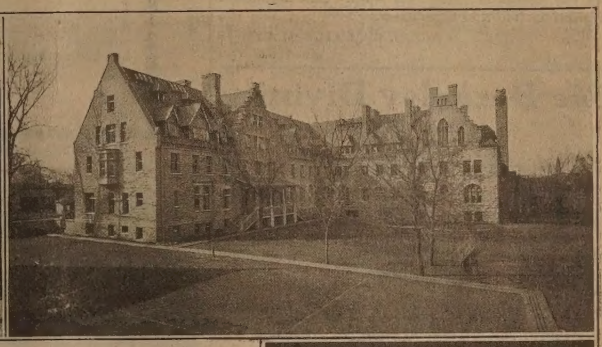
VOL. XXVII. MILWAUKEE AND CHICAGO, AUGUST 9, 1902. No. 15





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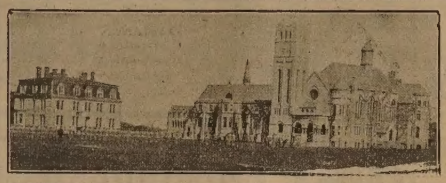

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The Magazines

THE *Century* is about to bring forward a new Western writer in the person of Eleanor Gates, a young woman of California who spent her early life in Dakota, and who has lately written "The Biography of a Prairie Girl," specimen chapters of which are to be printed in the August, September, and October numbers of that magazine. A sample of the style and substance of this book will be afforded by the August instalment, which deals with the birth and christening of the prairie girl. The former event occurs in the midst of a blizzard, the description of which is said to be one of the most vivid pieces of writing about nature ever printed in *The Century*. The work is to be not only the biography of a prairie girl, but, so to speak, of the frontier farm, dealing with it in all its characteristic experiences, fortunate and unfortunate. It is, in brief, a sort of natural history of Dakota. Lillie Hamilton French, author of the recently published story of canaries, "Hezekiah's Wives," will have in *The Century* for August, a seaside story of particular interest to women, entitled "An Afterglow," the motive being the reflections of a woman in middle life on the prospect of meeting an old lover who had married another woman. "Mrs. Potts's Perplexity," is the piquant title of a story by Edna Kenton in the same magazine, the motive of which is the effort of a mother to break off an engagement between her son and an undesirable young woman of another set. It will be illustrated by Charlotte Harding, whose recently published pictures of Washington types, in *The Century*, will be remembered.

WHATEVER may have been done by others in Martinique, Chaplain MacGrail of the *Dixie*, is entitled to credit for his foresight in having secured two documents of unique historic value. The first is a copy of a letter from the Very Rev. G. Parel, Vicar-General of Martinique, to the absent Bishop of the island, written in the form of a journal from May 2-21, and giving a graphic record of the disaster—in fact, of both eruptions (May 8 and 20). It is said that this is not only a record of very careful observation, but that it has admirable qualities of tenderness and pity, as becomes a venerated priest. The second document, or rather series of documents, is taken from a file of the afternoon newspaper of St. Pierre, *Les Colonies*, comprising the numbers for the weeks previous to the disaster. These were secured with considerable difficulty by the chaplain from various shopkeepers and others; no full translation of these important documents has heretofore appeared. On the return trip of the *Dixie* Chaplain MacGrail gave to the newspaper correspondents a hurried translation of some passages from his file, but the larger part of what relates to the preliminary disasters and to the life of the people will be wholly new to the English-speaking public, for whom it has now been carefully translated. Together with the letter of the Vicar-General, this material will appear in the August *Century*. The same number of *The Century* will contain narratives and contemporary observations of "The Catastrophe in St. Vincent," contributed by Captain Calder, Chief of Police of St. Vincent, and T. McGregor McDonald, Esq., proprietor of the Richmond Vale Estate, one of the largest plantations on the island and one which was entirely destroyed. Each of these gentlemen had a narrow escape and both made notes from hour to hour on the great eruption of the 7th of May. A scientific paper on "Earthquakes and Volcanoes," by James Furman Kemp, Professor of Geology in Columbia University, will also appear in the same number. The editor claims that these documents "are likely to make this number of *The Century*, for all time to come, a mine of trustworthy evidence relating to these events." By way of comparison Pliny's narrative of the great eruption of Vesuvius is reprinted, in Prof. J. G. Croswell's translation.

THE *Nineteenth Century and After* for July opens with a double article on "The Suspension of the Cape Constitution," by Hon. Alex. Wilmot and the Rev. Dr. Wirgman. Sir Robert Anderson, K.C.B., discusses "How to put down Hooliganism," in a sensible manner. "British and American Shipping," by Benjamin Taylor minimizes the probable effects of the "shipping combine." "The Kaiser's Fleet," by Archibald S. Hurd, is an article full of interesting information. In "Asia and Australasia," the Hon. John Douglas, C.M.G., writes concerning the invasion of Australia and its dependencies by Asiatic laborers. "Last Words on Mrs. Gallup's Alleged Cipher" by W. H. Mallock, is a slaying of the slain. "Our Uneducated Officers—A Trenchant Report," by Major-Gen. Frank S. Russell, C.M.G., is a strong article on Army affairs. "The Port of London," by the Rt. Hon. Earl Egerton of Tatterton, gives the reader a good idea of the present condition and needs of London docks and shipping facilities. "The Prophecies of Disraeli," by Walter Sichel, is intended to show how deep a statesman the sometime Premier was, and is rather dry reading. "The Islamic Libraries," by Khuda Buksh, contains considerable information on the subject, but is rather scrappy. "A Forerunner of St. Francis of Assisi," by Miss G. E. Troutbeck, treats of the Abbot Joachim of Flora, with some account of his writings, and the esteem in which he and they were held in the Middle Ages. On the whole this number is fairly interesting, but hardly up to the mark. The magazines do succeed in getting a little dull as summer sets in; or is it the reader who is dull?

The Living Church

Vol. XXVII. MILWAUKEE AND CHICAGO, AUGUST 9, 1902. No. 15

British Coronation Ode

I.

When from Victoria's hand the sceptre dropped,
A mighty sorrow seized the Nation's heart,
As if the march of progress had been stopped,
And peace and hope had said: Let us depart!

But Heav'n had heard the Nation's prayer that she
Might leave an heir her greatness to succeed;
And in th' Eternal Councils the decree
Was issued, provident for time of need.

And from that glorious Throne, which symbols forth
The thrones, dominions, principalities
In heavenly places, kingly truth and worth
Breathes benisons o'er continents and seas.

Heav'n heard the Nations, and, gracious still
To the predestined people, gives a King,
Who shall the Empire's proudest hopes fulfil,
When peace prevails, or war's dread echoes ring.

Where outer ocean washes distant shores;
In every clime and zone, remote or near,
Where Britain's opulence its largess pours,
Dominion grows in greatness year by year.

And with that growth a loyal spirit grows,
Exulting as an eagle on the wing;
And wearers of the thistle, shamrock, rose,
Repeat the British cheer—God save the King!

God save the King who to the Throne succeeds:
Ours is the trust of three-score years passed o'er;
Be his the guerdon of immortal deeds,
Till Britain's realms shall stretch from shore to shore!

II.

Touch but the farthest points which mark
The Empire's bounds in East or West,
And, quick as the electric spark,
There starts a tremor of unrest,—

A tremor which pervades the whole,
Where tropic suns or Arctic snows
Are as the passions of the soul,
Which to a perfect manhood grows.

Controlled by one responsive mind,
Which governs continents and seas,
Strong hands unfurl to every wind
A flag which floats on every breeze;

Beneath whose folds no tyrant king
Nor ruthless people find abode;
But mercy folds her dewy wing,
And nestles at the feet of God.

REV. J. R. NEWELL.

III.

"Truth, Morality, Peace": such is the pledge of the King,
Who in his noble ambition ever such blessings would bring,
Wielding the sceptre of Empire over a mighty domain,
Shadowing earth with such glory as monarchs have sought for in vain.

Millions of hearts are expectant, waiting the conquests of Right,
Planned in the reign of another—now in a halo of light,—
Planned in a woman's devotion with heart of affection and truth,
Lived for till hands had grown aged, redeeming the pledges of youth.

Bright are the footprints behind her, where kings of her Line are to tread,
And he who is throned as her heir has a hope and a God overhead,—
A hope and a God to uplift him to heights where no monarch e'er stood
In the waves of an ultimate glory, which beat on the Throne like a flood.

Predestined of old o'er the nations to hold the dominion of Might,
Till Freedom shall shatter the fetters which bar the dominion of Right,
Till Truth and Morality flourish, and war and its tumults shall cease,
And the dove, with the olive-branch hov'ring, shall come with the message of Peace.

Honour, and glory, and might, rest on the head of the King,
Peace and good-will unto men, angels in unison sing;
Long may he live, till the darkness is swallowed in fulness of light,
And Law shall forever have triumphed, and Right be the standard of Might.

Faith on her eagle-plumed pinions is souring aloft and afar,
Nations are looking in wonder, and, after the tumult of war,
Falls, like a star of the evening, a message the angels would bring:
Heaven's best gift to the people is Truth in the heart of the King.

IV.

God save our Gracious King,
Let all the people sing,
God save the King;
By aged and by young,
By every race and tongue,
On sea and land be sung,
God save the King!

Let his broad Empire wake,
Land, ocean, stream, and lake,
As swells the strain,
Till hate and discord flee,
And truth and loyalty
Shall utter far and free
The glad refrain.

God save the King who reigns
To loose the captive's chains
And freedom bring;
Be his the dauntless mind
In peace and war to find
The good of all mankind;
God save the King!

J. R. Newell, in *Good Words*.

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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THE CONDITION OF THE RELIGIOUS PRESS IN AMERICA

A CONSOLIDATION has been effected between *The Evangelist*, a Presbyterian weekly, and *The Church Work*, a non-sectarian or inter-denominational periodical, that in connection with certain comments by other periodicals, affords food for thought to those interested in the religious press.

Nowhere has the movement toward Christian Unity been more pronounced than in the decadence of the strictly denominational journal, and the increased influence of that styled inter-denominational. This is brought especially to notice in the sinking of the Presbyterian journal in the non-sectarian; but it was also quite evident before. The inter-sectarian movements that have resulted in such joint works as the Christian Endeavor organization and the International Sunday School lessons, have built up a large constituency for such widely-read publications as the *Christian Endeavor World* and the *Sunday School Times*. At the same time there has been the evolution of the non-sectarian into the largely secular periodical, which has been most marked in the latter years of *The Outlook* and *The Independent*.

Viewed as an inter-sectarian movement, this new feeling after unity is a happy one. It marks the breaking away from old-time habits of sect-exclusiveness, and, especially, from the violent acerbity displayed between the sects, which was so marked and so unhappy a characteristic of the denominational paper of a quarter century ago.

Is it a fact, however, as declared by the New York *Evening Post* in an editorial relating to this consolidation, that "The religious newspaper, pure and simple, practically expired with the nineteenth century"? Certainly the *Evening Post* is able to marshal some facts that point toward such a conclusion:

> "A generation ago," says the *Evening Post*, "the *Evangelist* was the most prominent, influential, and profitable organ of the Presbyterian denomination in the country, and most conservative business men would have considered its purchase on a pretty high valuation a good investment. The fact that its editor was then one of the best known clergymen in the United States, the Rev. Dr. Henry M. Field, and that he retired from its control some years ago, may be considered one element in its decline; but secular journals which once had famous men as editors and then lost them, have, nevertheless, continued to be successful. Moreover, the change in the *Evangelist's* fortunes is not exceptional. It is probably safe to say that there is not a single purely denominational newspaper in the United States which is anywhere near so profitable now as it was a quarter of a century ago. In New England more than one State organ of the Congregationalists has been merged in the journal bearing that denomination's name which is published in Boston. Elsewhere in the country many of the smaller newspapers devoted to the interests of a single Church have disappeared."

The Springfield *Republican* comments on the same tendency to "seek financial salvation through consolidation," and says:

> "The question now is whether, after the process of elimination has done what it can for the situation, the religious newspaper can still live with anything like its old vitality and influence. We must confess to greatest respect for those journals which still cling with ability and intelligence to the old lines of effort. There is power in them, if not the promise of financial strength."

It is a serious matter if religious people are to take their views of religious and ecclesiastical movements from the secular press. It is notorious that these are almost universally so misunderstood and misrepresented by secular editors, that the ecclesiastical reporter has become the butt of the humorist, and the anecdotes of his well meant but absurd mistakes form one of the choice topics for table talk at gatherings innumerable. When serious matters are thus treated by the secular press, it is evident that some more adequate medium of communication becomes necessary if we would have an intelligent religious people.

But does the inter-denominational paper fill the need better than what has been called the denominational organ? It certainly has some advantages over the latter. Its larger constituency gives it the opportunity for obtaining a larger circulation, and a large circulation is an essential to the production of a satisfactory paper. Few realize the large cost at which the weekly papers are produced.

From the standpoint of those religious bodies outside the Church, we should say that the new movement for inter-denom-

inational papers is a praiseworthy one, and likely to become a permanency. All Protestant Christianity has this much in common: that the ecclesiastical organizations are of men and are therefore relatively a matter of indifference. Excepting perhaps the newer school of High Church Presbyterians of the order of the late Dr. Milligan, it is probable that all Protestant sectarians would accept that platform. Thus there is inter-denominational affiliation without violence to principle, and the broad, sympathetic platform of the Evangelical Alliance becomes the ideal of the denominationalist who is tired of sectarianism—happily a growing attitude of thought.

This wider sympathy is largely fostered by the inter-denominational press. It must, as a means of self-defense, frown on denominational acerbity. It must support a common, inter-denominational movement toward unity, or at least toward truce. It must escape the danger of treading on the beliefs and prejudices of its subscribers, and must therefore be very wary of expressing positive convictions on doctrinal or disciplinary subjects. If Presbyterianism is commended to-day, Methodism must come in for praise next week, and Congregationalism must be complimented the week after. There may perhaps be some severity in allusions to the Mormon propaganda, and it appears to be an open question whether Christian Science shall be taken into the brotherhood of sympathy. This must, from the nature of the case, hinge largely on the attitude of Christian Scientists toward the paper, for naturally its subscribers must not be repelled. The Pope, too, is always a fit object of criticism, though it is to the credit of this class of papers that the old-time abuse of the Pope and his followers, which was once the weekly concomitant of the Protestant press, is almost abandoned. Episcopalians, and especially all that can be considered "High" in historic Christianity, are yet, however, largely outside the scope of this new truce, and are a lawful prey of the "Liberal" editor. He may not be sure whether infants should be baptized, and must avoid considerations about sacraments; but he knows that Bishops, other than those of the admirable system of his friends the Methodists, are a great hindrance to the propagation of the gospel, and he loves that choice term—that magnificent triumph of the etymologist—*millinery,* which is so admirably adapted to the fitting expression of all those childlike puerilities in which the weak minded Episcopalians love to indulge. Indeed we have sometimes considered the advisability of offering a prize to the first one of our "liberal" exchanges from the *Outlook* down (or up) which could go for a year without using that term in connection with Episcopalians.

Such are the conditions under which the inter-denominational press has taken its rise. The movement is one which has our full sympathy. We should like to see all Protestant Christians united on the broad platform of the Evangelical Alliance. We should like to see—if it be not a contradiction in terms—a united Protestantism. We should view that as a large step toward a future united Christendom.

But it must be evident that the Church is, by its very nature, excluded from any share in this movement. If it be a fact that our Blessed Lord built up a living organism of which His own incarnate Self is the cornerstone; if He established a Kingdom in which He reigns as King supreme; if He takes regenerated children of men into the very bone and sinew of His being, making them members of His body, of His flesh, and of His bones; and if, finally, the rite called Baptism is the means whereby these supernatural acts are accomplished;—then it becomes evident that the very organism, the very kingdom, the very Body which He has made, becomes something altogether different and apart from these institutions, sectarian or inter-sectarian, which are built up by men and are fostered by means of the inter-denominational press. It becomes evident indeed that there is an irrepressible conflict between the two systems. Both cannot be right; one must be wrong. If Churchmen can throw in their lot with this inter-denominational movement, it can only be by declaring that the whole Church point of view is wrong, and their own place in the Church an anomaly, or by committing deliberate treason to our Blessed Lord, in abandoning the allegiance due to His kingdom, and in giving that allegiance to a newer organization of men.

It must be evident therefore that the introduction of the inter-denominational paper among Churchmen is an insidious foe to the whole system of the Church. We cannot indeed raise objection to Church people reading and learning of movements among Christians outside our fold. We should be glad to have this wider intelligence and interest a thing usual instead of exceptional. But to take one's religious views from these journals, or to permit one's self to read regularly the point of view thus stated without at the same time reading the point of view presented by the journals representing the Church, is to commit intellectual and spiritual suicide. It is not an evidence of breadth, but of unnatural narrowness, in refusing to read aught but the point of view antagonistic to the Church of one's allegiance.

And that this irrepressible conflict is not unperceived by the inter-denominationalists themselves, is apparent from the whole attitude of these journals toward the Episcopal Church and everything in it which they are pleased to designate as High Church—and indeed there is little of distinctive Churchmanship which they fail to include in that term. Why are the *Outlook* and the *Independent,* for instance, invariably unjust to the Church, and why do they show such an unintelligent and even bitter view whenever they refer to matters with which the Church is connected? We say advisedly that a Churchman who regularly reads either or both of these journals, admirable though in so many respects they are, and who does not at the same time read a religious paper published from the Church's standpoint, is training his mind to be untrue to the Church which possibly yet commands his love and his allegiance. The human intellect is so constituted that it cannot constantly take in a single form of intellectual food without being largely influenced by it.

Not indeed that we suggest that Church people abandon those periodicals—and we have named those two only as representatives of a class of journalism. We appreciate their contents altogether too much ourselves to wish others to be ignorant of them. We feel indeed that the *Outlook* fills a place in periodical literature to which nothing else attains, and there is not one of our many exchanges which we more enjoy or more regularly read. We frequently make extracts from it. But we do warn Church people that the whole *religious* tendency of the *Outlook* is to make them untrue to the Church, and that it is an intellectual and a spiritual *crime* to let any journal of that character supplant the Church paper. Excellent to supplement the latter, it is an insidious but very real danger when it supplants it.

It is difficult for a Church paper to write on this subject, without seeming to be prejudiced, and without appearing to have as its object merely its own extension. But The Living Church is not here pleading for its own circulation, but for that of some professedly Church journal. We have reached a stage when happily the preponderant tone of our Church press is free from the acerbity toward non-Churchmen which was once so general toward other systems among religious papers. Our papers preserve a high tone with reference to other religious movements. The Low Church representative no more hurls maledictions at the Pope, nor do those of other ways of thinking permit themselves to be other than courteous toward all forms of Protestant Christianity. The Catholic spirit is really manifested, on the whole, by the American Church press, even in that difficult channel, criticism of men and movements within our own fold. We ourselves receive only the most courteous treatment from our contemporary which so admirably represents the thought of the Evangelical school, and our warm sympathy with that school, never lacking or latent, has been much deepened by the influence of that excellent journal. A like spirit toward other Churchmen has generally permeated our press. There have been exceptions, but these exceptions have been so indignantly received by Churchmen in general as to make it improbable that they will be matters of frequent recurrence. And they really are exceptional, for the tone of the Church press in this country is ordinarily dignified and courteous. We differ, as Churchmen in general differ; but most of us are able to differ courteously. It is increasingly evident that the spirit of true Catholicity is growing in the Church.

And the Church press is a vital necessity in combatting the heresy of undenominational religion. We are constantly appalled and mystified at the apathy of so many of the clergy respecting the circulation of Church papers. Among Roman Catholics and many denominations of Protestants, there is a real enthusiasm in the circulation of their literature. Among Churchmen there is almost none.

A few months ago The Living Church had occasion to allude to a certain phase of the Roman controversy which was of special significance at that time. The Roman papers took it up from their own standpoint, treating it with that bitterness

and violence which, sad to say, the Roman press in this country still maintains, and in a manner vituperative to the Anglican communion in general, and to The Living Church in particular. To our knowledge a Roman paper containing such an attack was sedulously circulated in large numbers by the active Roman clergy, among non-Romanists and particularly among Anglican Churchmen; and although the treatment of the subject by The Living Church was quite generally said by Churchmen to be satisfactory, not one copy was circulated among others than subscribers in the very parishes invaded by the Roman propaganda. Not one of our rectors concerned appeared to feel the least interest in the matter.

In 1878, the year in which The Living Church was founded, there were seven general weekly Church papers published, according to Whittaker's Almanac of 1879. To-day there are four. And while there has been a steady growth of the Church, and an enormous extension of reading in general, together with a reduction in the price of the Church weeklies generally, it is quite probable that the four weeklies to-day have a smaller combined circulation than that of the seven weeklies a quarter century ago.

The extension of the Church press is an absolute essential if the Churchly spirit is to be fostered. It is the one defence against the danger of so-called undenominational religion. It is the one available means for keeping the different sections of the Church in touch with each other, and for continuing any interest in the Church in general work. The extent to which that work is dependent upon the general Church press can hardly be over-stated. Yet the apathy of the clergy towards its greater circulation, and the unwillingness of even such intelligent laymen as are chosen to represent their Dioceses in General Convention, to make themselves familiar with it, create such a difficulty in the way of its influence, as to be a serious menace to its future. Many hours of debate in General Convention, and many exhibitions of invincible but unpardonable ignorance, might have been saved if deputies were accustomed to reading the Church papers.

What the future of religious journalism will be, does not appear. We are not willing to say, with the *Evening Post*, that it "practically expired with the nineteenth century." But we do say that so far as the inter-denominational paper is concerned, it cannot be otherwise than a menace to Churchmanship where circulated among our people to the exclusion of Churchly literature; and further, that the alarming and incomprehensible failure of Churchmen, clerical and lay, to show active interest in the circulation of the Church press, is a very serious augury against the development of an educated, intelligent Churchmanship in the next generation.

WE DESIRE to direct special attention to two letters printed under the head of Correspondence in which are contained some wise suggestions in regard to Church work in college towns. There is one supplementary consideration touched upon in the paper by Dr. Wilkinson which has called out these letters, but which perhaps is entitled to fuller development than is there accorded it. Dr. Wilkinson states as the result of a considerable experience, that he "has been impressed with the feeling that parishes in such college towns should be diocesan in character." The reason for this is not only pecuniary, but is based on larger considerations. In almost all small college towns there is a considerable line of social demarcation between the "townspeople" and the college element. The former are thought by the latter to be, sometimes rightly, sometimes wrongly, provincial and narrow in their way of living and of thinking. The college people on the other hand are held by the townspeople to be exclusive and unfriendly, if not arrogant and snobbish. The one class of population is largely stationary; the other, constantly fluctuating. Between the two there is, in many instances, not even the desire for social mixture.

It is evident therefore, that with the control of the parish entirely in the hands of the stationary population, the choice of a rector is at least not made with a view toward his probable adaptability to work among the student class. Too often he proves to be a man only too ready to fall in with the narrow view of those who called him, and to neglect the work among those gathered within the precincts of the college. Not perhaps being brilliant nor magnetic, he is apt to be looked down upon by the college men, among whom humility is not ordinarily alarmingly prevalent, and this partially disguised contempt naturally reflects itself upon his wounded spirit, and certainly hampers him very materially in his student work.

The cure is to have at such parishes a rector chosen by some other authority than a local vestry—preferably, by the Bishop. The latter would have in mind the requirements for both local and collegiate fields. His horizon would be wider and broader than that of the average country vestry. He would be almost certain to send a rector who would be able to secure a better standing among the college men. A college graduate, and one who had made good record for himself in his student days, is almost a *sine qua non* for such a post.

The difficulty in the way is partly financial, partly due to the probable obstruction of the local vestry. Yet it may be possible to surmount both these difficulties. The endowment of a rectorship in such a parish, the incumbent to be named by the Bishop, would undoubtedly appeal to some wealthy men; while the bait of having a rector of prestige, supported from outside the parish, would be apt to lead the vestry to surrender their present right to name their rector. The maintenance of a suitable parish house would easily be derived from the parish itself by reason of its relief from the expense of the rector's salary, while the parish should also be trained in the duty of giving to outside objects. Gradually the horizon of the townspeople themselves would be extended, and the college or university would thus, through the Church, bear a reflex influence upon the local population.

The Texas experiment quoted by the Rev. J. William Jones is very interesting, and we should be glad to receive, at the convenience of the chaplain, past or present, some information as to its practical work and results. Here, however, the University, located in San Antonio, is in a city rather larger than Dr. Wilkinson's paper and our own considerations have related to. Generally speaking, there can, in the smaller college towns, be no necessity for the special college chapel and chaplain apart from the local parish. The latter must supply the two-fold need. In the cities the case is different, though even there a conveniently located parish—as in the case of St. Paul's, New Haven—may often do the work. But in the cities there is less friction between the permanent and transient population.

We feel, with the Bishop of Western Michigan, that the subject has not received the attention it deserves. His explanation of the mistake so nearly made at Ann Arbor will be of benefit to others similarly situated.

UNDER the title "A Quiet Suggestion," the [Roman] *Catholic Telegraph* observes that:

"Frequently the Milwaukee Living Church prints under its parochial news of the various Dioceses, reports of the reception of former Catholics into the Episcopalian fold."

"The Catholic Church is making conversions all along. Why should not the clergy make the reception of converts a little more formal, in accordance with the Roman Ritual, and report such accessions to the Church papers?"

We beg to say that the "Episcopalian fold" by no means make a practice of heralding the "accessions" of "former Catholics"—we trust they do not cease to be "Catholics" at their accession. Indeed it is quite the exception when these instances creep into the Church papers. A Western Bishop informed us quite recently that for many years he had formally received an average of from fifty to eighty confirmed persons from the Roman communion each year. His practice—an excellent one—is, at his visitations for Confirmation, to have such candidates kneel by themselves at one end of the chancel rail, at the time when candidates come forward for Confirmation. After the Confirmation, follows the formal reception of candidates from the Roman communion, according to a suitable form arranged by him, the sacrament of Confirmation not being repeated. So usual, the Bishop added, was this at his visitations, that it was quite the accustomed thing at Confirmations. He added that he never heralded these accessions publicly, nor did he report their number among his official acts.

THE author of "Some Mistakes in Singing the Service," who signed himself "A Wandering Minstrel," in our issue for July 26th, asks to have correction made of the notation of the last line of the "Comfortable Words," as follows:

" . . . . . for (si) our (la) sins (do)."

ANSWERS TO CORRESPONDENTS.

E. F. W.—The reasons for the course pursued with relation to the see of Honolulu had to do with personalities altogether. There was no necessity by reason of the mere change in political allegiance for the change in the personnel of the episcopate, but those best informed about the work deemed that on other grounds—not at all involving any reflection on the character of any one—a change was desirable. The new Bishop just sent to the see is also an Englishman by birth.

LONDON LETTER.

London, July 22 (St. Mary Magdalene's Day), 1902.

AT LAST one of the Bishops has publicly uttered a protest against Canon Hensley Henson's nostrum for the healing of the breach between Protestant Dissenters and the Catholic Church in England. At the recent annual meeting of the Home Reunion Society at the Church House, under the presidency of the Bishop of Truro, his Lordship (Dr. Gott) said that one of the two events (the other being the controversy over the Education Bill) which since they last met had "greatly interfered" with the work of the Society, was one which had, perhaps "been made too much of on account of the place in which it occurred." As to whether it was right to make Westminster Abbey "the scene of discussion and controversy on burning questions, as had been done by Canon Henson," he felt very strongly. "The pulpit—and certainly not the pulpit of Westminster Abbey—was not the place where to air the private opinions or convictions of an individual. If they were to throw over, as was suggested, their plank of the Apostolic Succession, they would not only further alienate the two great branches of Christendom East and West, but they would also make it less easy to attract Nonconformists to union. . . . . What they had to do was not to give up Apostolic Succession, but to make it a greater reality." Bishop Webb (Dean of Salisbury), who proposed a vote of thanks to the Bishop for presiding, expressed his own debt of gratitude for what his Lordship had said "as to the trust which was imposed upon them by the Apostolic Succession." The annual report of the Society, the adoption of which was moved by Earl Nelson, stated that the question of "the intercommunion with non-Episcopal bodies" advocated by Canon Hensley Henson, had for the time "hindered all direct advances towards reunion." That Protestantized Canon, writing to *The Times* in reference to the H. R. S. meeting, confessed to "a very real regret" at discovering from the report of the speeches of Lord Nelson and the Bishop of Truro that "both these good men decisively condemn the course with respect to that question, which I have found myself constrained to adopt." Moreover, it is "distressing" to him to discover that the Bishop of Truro (who has been "credited with as much liberality as this") thinks it necessary to "cling to that cruel doctrine as if it were a part of Christianity itself." Since Canon Hensley Henson's apostasy from the Catholic doctrine of Apostolic Succession, that Westminster parish priest and Abbey dignitary has not unnaturally become a *persona grata* to Protestant Dissenters. But so long as he remains an Establishmentarian, especially of the Erastian type, and a political Conservative generally, he never will be to them a *persona gratissima;* for Protestant Dissent is quite as radical a system in general politics as in religion.

The annual meeting of the Anglo-Continental Society was also held at the Church House week before last, the Bishop of Salisbury presiding. The Bishop said that the Society was founded in 1853 with the object of making known in the different Continental countries, and throughout the world, "the history and principles of the Anglican Communion, and also to help forward the internal reformation of National Churches and other religious communities, not by proselytizing from them but by spreading information within them and by extending sympathy and aid to all movements of Catholic reform." Amongst the means adopted by the Society in carrying out its objects were "the publication and distribution in different languages of books, tracts, and pamphlets illustrative of the doctrine, discipline, position, and religious spirit of the English Church and of the character of her Reformation." The Society also employed traveling agents "whose duty it was to explain by word of mouth, or by any other means they could usefully adopt, the nature of the English Reformation." The Bishop of Lincoln, who was present (though, perhaps his Lordship does not approve of the practical working of this Society in all respects), thought that in the "translation of some of our most solid and valuable writings into foreign tongues," the Society was really doing "very excellent work in enabling the English Church to be brought into closer touch with ecclesiastics abroad." Archdeacon Frere (English Chaplain at Beyrout) bore testimony to the sympathy of the new Bishop of Beyrout "for all that appertained to the English Church." A Danish theologian was present in the person of Professor Amundsen, of Copenhagen, who, in the course of his remarks, referred to the intercourse between the Church of England and that of Denmark in pre-Reformation times. Since then, however, "this intercourse had been more or less cut off," the Danes being "strictly Lutheran and rather dependent on the German Lutherans"; though possessing "other and fuller religious aspirations." Lutheranism in Denmark was "not so exclusive as before," but most of the English influence that had come to it had been from the "Nonconformist sides." Lately the Danes had been much interested in the "High Church features," and more especially the "social work," of the English Church. The "chief difficulty" was that the Danes "had not the Apostolical Succession in the Anglican sense of the word; neither could they accept it without rejecting their own past and present." The nature of Christianity or Scripture "did not render it obligatory for them to do so; still, on practical grounds, most of the clergymen just now wished a strengthening of Episcopal authority." Whether the Church of England "would recognize the validity of Sacraments in the Danish Church or not," it was to be hoped that both "would learn to understand each other and endeavor to spread the Kingdom of the Lord over the earth."

Still another annual meeting has been held at the Church House this month, that of Jerusalem and the East Mission, also under the presidency of the Bishop of Salisbury. The Oriental Patriarchs, Bishops, clergy, and people did not, the Bishop said, "in any way resent the presence of the Mission." In fact, "they had desired the nomination of two Archdeacons of the English Church"—Mr. Frere, English Chaplain at Beyrout, and Mr. Potter, of the Mission in Cyprus and in Assouan in Egypt. Archdeacon Frere, after referring to the late trouble amongst the Orthodox community in Beyrout, and also to the application of a body of 4,000 Maronites to be received into the English Church, stated that a body of Congregationalists, under a native pastor, descendants of proselytes made by Presbyterians of the United States, "were inquiring into the principles of the English Church, and there was a probability that very soon they would all be confirmed with the exception of some three or four." Beyrout, he said, had hitherto been looked upon as a mere chaplaincy, but he thought the time had come for it to be "constituted a strong and well-appointed outpost of the English Church, with a building worthy of the Church, in which services could be held in all their proper dignity."

At a meeting of the Council of the English Church Union on July 9th, Mr. H. W. Hill, Lay Organizing Secretary of the Union, was unanimously elected Secretary of the Union, in succession to Lieut. Colonel Hardy, resigned. He is known (*The Guardian* says) to be "a man of great energy, and has considerable influence in many quarters." According to *The Daily News,* Mr. Hill is "not only a capable organizer but a very humorous and incisive speaker." He was formerly a rather prominent Progressive politician, and for many years Chairman of the Southwark Liberal and Radical Federation.

On Sunday week there took place at St. Paul's a three-fold consecration of Bishops, *viz.,* those of Nassau, Tasmania, and the Falkland Islands, the Archbishop of Canterbury being assisted in the consecration by eleven Bishops. By the bye, the new Bishop of Nassau (Dr. Churton), formerly Archdeacon of the Bahamas, who is a younger brother of his immediate predecessor in the See (Bishop Edward Churton), has consented to be one of the episcopal Vice-Presidents of the E. C. U.

The Church Union Gazette (the monthly journal of the E. C. U.) states, in its July number, that his Grace the Duke of Newcastle is now declared to be duly elected to serve (for the year beginning July 9, 1902) as President of the Nottinghamshire District Union.

The very noteworthy presidential address delivered by Lord Halifax on the recent 43d anniversary of the English Church Union has now been issued in pamphlet form under the title of *Catholic Unity and the Relation of National Churches to the Church Universal* (Office of the E. C. U., 35 Wellington Street, Strand, W. C., 3d).

At the last quarterly meeting of the Church Council of St. Ethelburga's, Bishopsgate, an attempt was made, by a resolution moved by Mr. C. G. Harrison (of the E. C. U. Bishopsgate Branch), to re-open the question of the restoration of the use of incense in the services at that church, but the "previous question" was again (as at the previous quarterly meeting) moved and carried. Indeed, there exists not the slightest ground for hope that the vapor cloud of sweet incense will re-ascend within the walls of that ancient City church—so long as it remains under the Rev. Dr. Cobb's retrogressive incumbency.

The third annual pilgrimage (under the auspices of the Winchester and Hursley Branch of the E. C. U.) to Hursley—to the Rev. John Keble's grave, church, and vicarage—took place on St. Swithun's Day (15th inst.); the weather being all that could be desired, not wet, as on the funeral day of that ancient Bishop of Winchester, and since then on so many St.

Swithun's Days. Among the company of pilgrims, which was even larger and of a much more representative character than last year, were some Church people from the United States, including the Rev. E. F. Smith, of Harrisburg, Pennsylvania, and the Rev. R. R. Upjohn, of the Church of the Transfiguration, New York, and also some from Australia and Newfoundland. Upon reaching Hursley, a drive from Winchester of four and a half miles over the ever-delightful chalk downs, our pilgrims first attended a sung Eucharist at the church, the celebrant, the Rev. W. H. P. Asden, of Walthamston, being assisted by the Rev. J. G. Young, who immediately succeeded Mr. Keble in the vicarage of Hursley. The singing, as last year, was led by the choir of Otterbourne Church. The congregation were asked specially to pray for the soul of John Keble at the offering of the Holy Sacrifice. The sermon was preached by an old friend of Mr. Keble's, the Rev. G. A. Seymour, the founder, and for forty years the incumbent, of Holy Trinity Church, Winchester. At the close of the Eucharist, and while the *Nunc Dimittis* was being chanted, the choir and clergy, followed by the congregation, went in procession to the venerated poet-priest's grave, where a form of memorial service (published by the G. A. S.) was conducted by the Rev. H. A. Bowles, vicar of Otterbourne. Afterwards luncheon was served in the vicarage garden, and the afternoon was spent in looking over the beautiful church, built by Mr. Keble with funds out of the profits of the *Christian Year* and the *Lyra Innocentium*, and also in roaming through the vicarage grounds and the still more extensive and charming domain of Hursley Park. After tea, which was served on the vicarage lawn, all went to church for evensong, the choir of Otterbourne being now reinforced by the Hursley choir. The sermon was by the Rev. Professor Moberly, Canon of Christ Church, Oxford, who was also the special preacher at evensong last year.

The Joint Conference in committee of the Convocations of Canterbury and York was held under the presidency of both Metropolitans at the Church House, Westminster, on the 10th inst., the session not being an open one to the public. Subsequently, however, it was officially announced that at the Conference, on the Position of the Laity, it was resolved:

"That in any scheme for the representation of the laity to be associated with the Bishops and clergy in the discussion and determination of Church questions—(1) The electors should be of full age, and have been baptized and confirmed, and should declare in writing that they are *bona fide* members of the Church of England; (2) that representatives elected by them shall have the same qualifications, and shall be communicants."

At the Church House, on the same day, there was also held a Joint Meeting of the Houses of Laymen of the two Provinces, Lord Ashcombe, Chairman of the Canterbury House, occupying the chair, supported by Lord Cross, Chairman of the York House. On the question of Lay Franchise, the scheme agreed upon, though not so utterly secularist as that framed by the York House of Laymen some little time ago, is not one that will likely be commendable to sound Churchmen generally. According to the compromise resolution adopted, the parochial lay representatives shall be elected by "such of the persons now by law qualified to vote at the election of Churchwardens in and for the ecclesiastical parish or district, as declare themselves in writing to be lay members of the Church of England, and of no other religious body, and are not legally and actually excluded from Communion, and by such other persons residing in the ecclesiastical parish or district as are lay communicants of the Church of England of the male sex and of full age."

At the Joint Meeting in committee of the two Convocations and the two Houses of Laymen, on the following day (the proceedings again being intentionally strictly private), on the subject of the Reform of Convocation, it was resolved:

"(1) That it is desirable that it should be made clear that the Convocations of Canterbury and York have the power to sit, debate, and vote together as one body, reserving to each Convocation the right at such meetings to vote separately if it thinks fit; (2) that the Convocations should have the power to reform themselves with the consent of the Crown."

At this Joint Sitting of Bishops, clergy, and laity, there occurred, it appears—for it is now a wide-open secret—at the outset, a real tussle between his Grace the Primate and the whole body of laymen on a point of order. The Archbishop of Canterbury, supported by his Grace of York, was presiding, but not formally as an infallible ruler of the assembly, but merely as Chairman. According to the *Agenda* paper previously sent out, the only subjects to be discussed were those of the Convocations Bill, the Marriage Laws, and Dilapidations; but while the members were assembling, much to their astonishment they were handed a paper giving notice that the subject for discussion would be that of the Position of the Laity. Then, indeed, there took place practically an exhibition of the position of the laity present towards the two Primates' extremely arbitrary course of action. Mr. Chancellor P. V. Smith led off the attack, and was supported by Lord Egerton, of the York House of Laymen. In replying, the Archbishop of Canterbury substantially claimed the power and right to dictate to the Conference the subject for discussion. Then the Bishop of Hereford, strangely enough, intervened on behalf of the Primate, but in vain, for the clergy and laity were in no mood to listen to another schoolmaster prelate. The tension of the situation was now almost at a breaking point. Lord Ashcombe, Chairman of the Canterbury House of Laymen, then rose to add his support to the protest, and was supported by Lord Cross, the York lay Chairman. But the Primate still characteristically held his ground, though now his Grace, still claiming, indeed, he had power to rule the clergy, disavowed he had any power to rule the laity. Then calling upon laymen who were in favor of the protest to "stand up," all present stood up; there being not one left to stand up for the Archbishop, whereat there was great cheering. The Bishop of London now rose to pour oil on the troubled waters, and (as the *Church Review* puts it) "dexterously paved the way for a retreat." Afterwards the Conference managed fairly well to settle down in a business-like frame of mind to consider the Convocations Bill (the other two items on the *Agenda* not being raised for discussion), and also the Education Bill.

J. G. Hall.

NEW YORK LETTER.

ADVICES just received from Plymouth, Massachusetts, tell of the drowning of the Rev. E. L. Atkinson, who came to the rectorate of the Church of the Epiphany, New York, last November. Details are not yet obtainable, and the only word is that Mr. Atkinson was in a boat which overturned. He was unable to swim and so lost his life. His death comes as a severe blow to his parish, which has been in many ways unfortunate for some time past. Under his brief leadership it had begun to prosper and the outlook was very bright. Mr. Atkinson had reorganized many of the parish activities, the people had become very fond of him, and his loss will be felt even more deeply than if he had been long enough here to perfect his plans and see them carried to success. In a five years' rectorate at the Church of the Ascension, Boston, Mr. Atkinson had made an excellent reputation previous to his coming to the Epiphany. He was a native of Reading, Massachusetts, and was graduated from Harvard University in 1890, going at once to the Episcopal Theological School at Cambridge, from which he graduated three years later. In the same year he was ordered deacon by Bishop Lawrence. In 1894 the same Bishop advanced him to the priesthood and his first work was as assistant in Christ Church, Springfield, Massachusetts. He went to the Church of the Ascension, Boston, in 1895.

The quarterly meeting of the Westchester Local Assembly, Brotherhood of St. Andrew, was held in Trinity Church, Ossining, Sunday, July 27th. There are ten chapters in the Assembly and eight of them were represented at the meeting, about fifty delegates attending. The meeting opened with a conference in the afternoon, the topic being "Some Helps to Fulfil the Rule of Service." The assistance which Brotherhood men can render parish rectors; the arousing of enthusiasm in parish work; the work of the individual among men; and the example of the Salvation Army, which goes out after men instead of waiting for them to come, were phases of the topic spoken on. Mr. Marcus Hallett presided, and among those who spoke were the Rev. George W. Ferguson, rector of Trinity Church, Ossining; Mr. S. J. Ellegood, St. Paul's parish, Ossining; Mr. Percy H. Dowden, Trinity Church, Ossining; Mr. C. F. Odell, Christ Church, Tarrytown; Mr. W. W. Lord, Ascension parish, Mount Vernon; Mr. W. H. Smith, Mamaroneck; and Mr. Thomas of St. Andrew's, Yonkers. At the close of the Conference supper was served. At eight o'clock evening prayer was said by the Rev. G. A. Carstensen, and an address was made by the Rev. Charles Brown, a former member of the Ossining Brotherhood, recently ordained to the diaconate, and now on the staff of Heavenly Rest parish, New York. The fall meeting of the Westchester Assembly will be held in Yonkers, October 26th. It will open with a celebration of the Holy Communion, and ser-

vices will be held morning, afternoon, and evening in Christ and St. Andrew's Churches.

The Rev. Dr. S. D. McConnell, who begins his work as rector of All Souls' Church, New York, early in the fall, has named the Rev. Henry M. Kirkby, rector of Emmanuel Church, Great River, Long Island, as his assistant. Mr. Kirkby has accepted the position and will probably begin his new work when Dr. McConnell assumes the rectorate. He is a son of the Rev. W. W. Kirkby, D.D., rector of Christ Church, Rye.

Chapels for religious services are being built in the new city prison, on the site of the old "Tombs," and at the penitentiary on Blackwell's Island. The chapels are provided by the city authorities, but all the furnishings have to be supplied by the organizations maintaining the services. In the city prison there are to be two chapels, one for Roman services and the other for undenominational work. It is predicted, however, that the latter feature will soon be abolished and one of the chapels given over entirely to the work of our City Mission Society, which already has all the religious work at the penitentiary, other than Roman Catholic. The chapels at the city prison will each seat 250 persons and will present an opportunity for effective Christian work there that has never heretofore been possible. In the old prison the services had to be held in the prison corridors, with the hearers in their cells, out of sight of the clergyman. At the penitentiary on Blackwell's Island there is to be but one chapel, which is to be used both for Roman and for Anglican services. The chancel furnishings are to be removable and will be changed between the services. The chapel will seat 500. The Rev. Dr. F. C. H. Wendel is in charge of the mission work at the city prison, and the Rev. Thomas McClintock of that on Blackwell's Island. The latter presented a Confirmation class of 19 on Tuesday of last week to Bishop Seymour, acting for Bishop Potter. Most of the members of the class are inmates of the city hospital on Blackwell's Island, and two were unable to leave their beds.

A CONSIDERATION OF THE INSTITUTION OF THE DIACONATE.

By the Rev. Erastus W. Spalding, D.D.,

WE NOT infrequently hear the first six verses of the sixth chapter of the Book of Acts referred to as containing the account of the institution of the order of deacons in the Christian Church. Before accepting that view, it is worth while to examine the subject carefully and analytically.

In reviewing the verses we observe that the Greek Christians were murmuring against the Hebrew Christians, charging that the Greek widows were neglected in the daily *diaconizing*, as it is literally in the Greek. This *diaconizing* included the distribution of the common fund spoken of in a preceding chapter (iv. 34, 35), and probably also of the daily offertory. The distribution of so large a sum systematically would, in itself, suggest to a business-like mind, an order of officers set apart for the purpose; and the use of the term "*diaconize*" would seem to imply that the name "deacon" was associated in the mind of the user with that order of persons. And the fact that the Jewish Church had such an order, there being three to each synagogue, would further suggest that the order had been transferred from the Church under the Jewish dispensation, to the Church under the Christian dispensation, perhaps with the additional powers and duties which afterwards appear. The officers so appointed would of course be Christians, and naturally, at first, *Jewish* Christians.

When a large number of Greeks were added to this Church, one can easily imagine how suspicion might arise from the well known traditional feeling of the Jewish race towards the Gentiles, and complaint be made of unfair treatment if those *diaconizing* were all Jews. This appears to have been the cause of the trouble, and the remedy demanded becomes plain. It was to add to the number of deacons already holding their office, representatives of the Grecian race. This the Apostles did. When appealed to, they called together the multitude of the Greek converts, and told them to select from their own number seven men in whom they had confidence, and whom the Church could trust, and they would appoint them over this business.

The view we have presented is enforced by the fact that the names of those appointed are all *Greek* names. Does not this look like adding to the number of officers already existing, rather than creating a new kind of office different from that held by those who had been distributing the alms? Certainly it is not reasonable to suppose that Greek officers would be allowed to supplant the Hebrew. That would only transfer the complaint from one race to the other. Nor is it reasonable to suppose that seven deacons would be adequate to minister to the multitudes of both races, especially as we see they had other duties to perform. Nor can we believe that the Greek officers would be granted powers which the Hebrew officers could not exercise, for that would inevitably stir up jealousy and bitterness between the races, which had long been antagonistic.

I think we must conclude that as the new Greek deacons preached and baptized, as well as distributed alms, the Jewish officers had already power to do the same. For otherwise the Apostles by their action would only have aggravated the evil they were trying to obviate.

Moreover, this view that an office of ordained deacons, with the additional powers found associated with it, existed prior to the ordination of the Greeks, would seem to be emphasized by the fact that we find that the elevation of the Greeks to such an office, created no recorded objection on the part of the Jews; that the office ultimately appears common to the whole Church, is specified in St. Paul's instructions to St. Timothy and St. Titus, and has come down as the universal heritage of the Church to the present day.

It would appear that the Greek converts, when they made their appeal, thought that the Apostles would either attend personally to the distribution of the alms to the Greek widows, or, more likely, that they would see to it that the Jewish deacons did not discriminate. This idea is suggested by the reply of the Apostles, "It is not meet that we should leave the Word of God and *diaconize* tables . . . . but we will give ourselves continually to prayer and to the *diaconizing* of the Word." The antithesis employed conveys a reminder as to the major importance of the Bread from Heaven, the Bread that too many know not of. And the action of the Apostles, in removing an occasion of suspicion and complaint, without an investigation as to whether officers had erred in act or judgment, and without attempting to enforce just administration in so delicate a matter, manifests a high statesmanship well worthy of the consideration of those who are responsible for discipline in the Church of God to-day.

The fact that the creation of the office of deacon prior to the incidental allusion in the case of the Greeks, is not matter of record in the Book of Acts, no more militates against the view we have taken than does the fact that there is no record whatever of the institution of the order of presbyters or elders militate against the fact of the existence of such an order. We simply find officers at work (Acts xx. 17, 28).

Both orders were undoubtedly instituted from the beginning, because both were needed as much then as afterwards, if not more. The Apostolic Church was not a mob, but an organized Body (Acts i. 3; Eph. i. 22, 23; iv. 4-16, etc.). And in view of the marvelous growth of the Church, there must have been officers publicly authorized to care for the poor, to baptize, preach, and to explain the Gospel. There must have been also officers to superintend bodies of Christians, and to administer the Holy Communion, and to discipline, and the Apostles must have appointed them over their respective business, by prayer, and by laying on of hands, as Timothy was directed afterward to do in Ephesus, and Titus in Crete.

AN EARLY EUCHARIST.

The early service has a particular and powerful influence on the Christian life. We know of no other one thing that is so helpful as this rising early to be with Christ. It has in it the elements of quietness and peace that seem especially to make for righteousness. In the first place it requires an effort; it is a sacrifice of carnal inclination for holy ends. It was a custom of the Blessed Lord to rise early in the morning to pray. In the second place the spiritual faculties are more acute in the early morning. We rise fresh from sleep and make our communion before we have been ruffled by the vexations of the day. And then, it is a quiet time and place. No bustling and confusion, nothing to distract our attention from the presence of our Lord. We do not think that any sermon or any music can compensate for the loss of that quiet hour with Christ in the early morning. We wish that more claimed the privilege in order that more might receive the blessing.—*Rev. Chas. Scadding.*

He who is rich for himself, laying up treasure for himself, is by so much robbing his real inward life, his life in and toward God, of its resources.—*Henry Alford.*

Forget mistakes; organize victory out of mistakes.—*F. W. Robertson.*

Progress in our West-African Mission

BY THE RT. REV. SAMUEL D. FERGUSON, D.D., Missionary Bishop of Cape Palmas.

SINCE my return to the field from the United States, whither I went to attend the General Convention, all our mission stations have been visited, from Cape Mount to Cape Palmas, and the work inspected and, I trust, strengthened.

At Cape Mount, the new Superintendent, the Rev. Mr. Matthews, had had two attacks of fever, but had regained health and was vigorously discharging the duties of his office. In his efforts to enforce discipline, he had naturally incurred the displeasure of the pupils; but they will learn that "it is good for a man that he bear the yoke in his youth," and thank him for it. Miss A. P. Mahony had arrived during my absence, and just in time to render valuable service in caring for the

A 1.—DISTANT VIEW OF TOBACCONNEE STATION.

many pupils that are said to have been taken ill with smallpox; every one of whom recovered. It was most providential that she was there at such a time, with the ability and will to help notwithstanding the sacrifice involved; for she had to be isolated from all the well people. Miss Woodruff has been transferred from this station to the Orphan Asylum and Girls' School, Cape Palmas, where she labored several years before coming here. Miss Mahony has taken her place as principal of the girls' department. Miss Grante, Miss Williams, and Mr. Blanco (Africans), are the only assistants at present. We need at least two other ladies and a good male teacher to help in the work of this important station.

The other stations in this county (Montserrado) have all been visited. Passion week and Eastertide were well spent in Trinity parish, and I was glad to be able to assist the young

A 2.—NEARER VIEW OF TOBACCONNEE STATION.
[MISSIONARY'S RESIDENCE ON RIGHT, SCHOOL BUILDING ON LEFT.]

but energetic rector. The services were well attended, and I believe a real benefit was derived from them. Three adults were confirmed on Easter morning. The members of this parish are busily engaged in trying to rebuild the church. They have nobly decided to try to accomplish the object without appealing for foreign aid, and the building (a stone structure) is to be larger and far better architecturally than the old one. Over a thousand dollars has already been raised in the parish and spent on it. Nor have they made this an excuse for not contributing their quota of Lenten and Easter offering as well as the amount apportioned to them to be sent to the Treasurer in New York for the general missionary fund. The

A 3.—REV. J. R. DAVIS AND HIS PUPILS, TOBACCONNEE.

latter has already been paid up to within ten dollars of the full amount.

At St. Philip's Church, Gardnersville, I baptized four lads and confirmed an aged woman. The work at Caldwell makes slow progress, but there is no cause for discouragement. This is the case also at Clay-Ashland, where we are still collecting material to build a church and will need, soon after the accomplishment of that object, a building for the boarding school. Interesting services have been conducted by me at both of these places, as well as at St. Thomas' chapel, De Coursey's Station.

Christ Church, Crozierville, has lost a faithful member in the death of Mrs. F. King, who was one of its pillars. The rector has not regained his health and the work has suffered in consequence of it.

There is still much to encourage us in connection with the work at Grand Bassa. On the 20th of April an ordination service was held in St. Andrew's Church, when the Rev. J. S. Smith was advanced to the priesthood. He is in charge of the work in Edina under the supervision of the Rev. R. C. Cooper. On the following day I laid the cornerstone of an edifice to be known as St. Luke's Church, in that town. It is estimated to cost $1,650, of which a thousand dollars is to be raised in the parish. When it is remembered that eighty dollars per annum is being paid for the rented house in which service is now held, and $150 per annum to keep up a school among the heathen, every cent of which is raised in the parish, it will be seen that our people are awakening to a sense of their duty in the direction of self-help. Nor only for the work here at home: they are contributing to the general missionary fund of the Church. Nearly all our Sunday Schools now send Lenten and Easter offerings to headquarters in New York, and our quota of the apportionment missionary fund

A 4.—FIRST CONVERT FROM HEATHENISM AT TOBACCONNEE STATION.

for the present year ($425) is being raised, and so far I have not heard a murmur concerning it. The amount has been divided between each parish and station, and some of them have already paid up. In one instance (Bassa), the people gave ten dollars more than their assessment.

My visit to our new station at Tobacconnee in the Bassa district, resulted in the baptism of nine of the pupils of the boarding school and a woman from one of the heathen villages. There were other candidates from heathenism, but, on examining them, I found that they were not yet prepared for the sacrament; two young men, for instance, would not renounce polygamy. It was my good fortune to meet a photographer at Buchanan, and I took him down with us in the *John Payne,* and so am able to

A 5.—KING BEN AND HIS BODY GUARD, TOBACCONNEE.

send five pictures taken at that station, as follows: A No. 1, gives a distant view of the mission premises situated on a hill. A No. 2, a near view of the same. Here the Rev. J. R. Davis (deacon) and his wife, with the boarding pupils, dwell. The heathen hamlets, where evangelistic work is done, are from a half mile to two miles distant. A No. 3, shows the Rev. Mr. Davis and some of his pupils. A No 4, is the first convert from heathenism whom I baptized. A No. 5 shows King Ben and some of his bodyguard, without whom he never travels. He lives some distance in the interior and came to the coast expressly to see me. We had an interesting conversation about his tribe and the work we are trying to do among them. He has a son in the school; which shows his appreciation of it.

[Concluded Next Week.]

THE HALF-SHEKEL TRIBUTE.

By I. H. Tupper.

IT IS the last year of Christ's ministry. A second time does He retire into Northern Galilee. During this period occurs the Transfiguration. It is noticeable that the obdurate-minded, who required a sign from Heaven for their belief in His Messianic claims, were denied the demand. It was for those who had the spiritual discernment to recognize His Sonship with the Eternal to whom were vouchsafed that sign from Heaven, the beholding of the lowly Prophet of Nazareth, the village carpenter, transfigured in effluence of light divine; and Israel's revered lawgiver and her seer, Moses and Elias, come as His visitants from celestial spheres.

The day succeeding the Transfiguration, Christ and the chosen witnesses of His manifested glory descend the favored mountain height. In pathetic contrast with the late beatific vision we have the presentment of the poor demoniac boy, and the parent's pleadings for the cure of his child.

Christ and the Twelve return to Capernaum. Soon after reaching Capernaum, St. Peter is approached by the collectors of the tribute money with the enquiry, "Doth not your Master pay tribute?"

With characteristic promptness Peter inconsiderately answers, "Yes."

He had so recently seen his Lord enhaloed in the effulgence of that heavenly transfiguration, and had listened to God the Father's voice from the cloud, saying, "This is my beloved Son"; yet after so impressive an experience, without hesitation the apostle replies that Christ pays the tribute money.

As an Israelite, Peter knew that this half-shekel was the sum each one over twenty, when the people were numbered, should bring to make an atonement for his soul. A half-shekel was about the equivalent of thirty cents in American money. It came within reach of the poorest; the rich were not to give more—for all souls were of equal value.

This incident is strongly in evidence of the genial temperament of Jesus Christ; a personality so gracious as to inspire love, not fear, in the little children who were brought to Him; a personality so gracious as to make Him a welcome guest at weddings and social feasts. With reverence we say it, this incident shows one alive to that sense of incongruity which is so largely elemental in what makes the pleasure of humor, the incongruity of His disciple's over-frankness, the lack of pertinence in his illogical acquiescence.

When they entered the house, the Master did not wait for Peter to tell of the incident, but enquired: "What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children or strangers? Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free."

That Christ should *thus* show to St. Peter the absence of congruity in his thoughtless assent to having the Son pay tribute to the Father, the Prince pay tribute to the King, presents us an aspect of that mental personality which makes us understand why He could joy in creating the gaiety and gladnesses of animal life, the blithe voices of inanimate nature, laughing brooks, rustling leaves, whispering zephyrs. This incident reveals that unique Individuality as the opposite temperament of the austere, the forbidding.

St. Peter did not wish his loved Master to be criticised for refusing to pay the usual tribute for the soul's atonement; but he did not follow his assent to the enquiry to its logical conclusion, failing to see the divine Son needed not to pay an atonement which was intrinsically inconsistent. At-one-ment the Eternal Son and Father always were.

Christ's objective illustration correcting the error of His pupil shows Him an ideal Teacher in methods as well as truths. "Then are the children free. Notwithstanding, lest we offend them—." How beautiful Humility's gentle concession! Did He, at this moment, feel anew that isolation which His supreme superiority to His disciples' slow comprehension brought Him over and over again, and which must have constituted one of His sorest trials during His earthly stay?

Christ knew what was passing in the midst of the sea. Knowing the whereabouts of the fish and the piece of money, shows Him possessor of omniscience, a sole attribute of Deity, an attribute never imparted to creature, reserved exclusively to Godhead. St. Peter was told he would find a piece of money in the mouth of the first fish which he should catch. This evidenced Christ's omnipotence, for His power was conspicuous in determining the fish to seek the disciple's hook. Peter was a fisherman, he was here directed to exert himself in the line of his vocation.

It was formerly quite common to use bits of bright tin in catching mackerel. The fish of our incident, supposably, had been attracted by the glint of the metal dropped by some seafarer.

We are not told the sequel of Christ's command. This is exceptional. In every other wonderful happening we are always informed of the results in detail. St. Matthew alone records the episode. It would have been lacking in pertinence for the Son of God to have paid the tribute of a soul's ransom in the ordinary way. A fish of the sea brings the coin which custom, and the original command of Jehovah, made St. Peter think was obligatory on the Master to pay.

Christ bade the same coin to be tendered for Himself and St. Peter, furnishing a fitting symbol of the oneness with His disciple which the Master so much desired, which He came to establish; an objective illustration of the unity of Christians.

The miracle of the half-shekel tribute is quite beyond the power of invention; no human intelligence, however quickened by genius, could have furnished the story. As a fact it is comprehensible, interesting, unique; but by no possibility could forger have conceived the inherent incongruity into which St Peter stumbled, and which Christ utilized for his correction. It must have happened to have been told. It is beyond intellectual invention.

In a small school an inspector was examining a class in geography. He had failed to puzzle the bright youngsters, and in despair demanded at last to know what is the equator. There was a momentary pause, and the inspector smiled triumphantly. But the smile had hardly got to its widest limits when a fierce-looking boy with a shock of tangled hair growled out the answer: "The 'quator," said he, "is a managerie lion running round the earth."—*Western Christian Advocate.*

The Ideal Student and the Ideal Saint.

Being the Baccalaureate Sermon at Washington College, Maryland. Preached at Emmanuel Church, Chestertown, Md., June 15th, 1902.

BY THE REV. WILBERFORCE WELLS.

"Man shall not live by bread alone."—St. Matt. Iv. 4.

MATHEMATICS is applied to machinery with great success, but always to *ideal* machines—machines which we shall never meet in actual life. They are supposed to have no friction, no rigidity of ropes, and no resistance of the air. The parabola of a cannon-shot is supposed to be traced in vacuo. The system of movable pulleys is supposed to have cordage absolutely flexible, so that $P=\frac{W}{2N}$. After the calculation is made, we make a correction for these accidents—a correction found by experience.

So to calculate the effect of a liberal education we suppose an ideal *student*. We shall never meet with him, but still he is the best illustration of certain tendencies contained in a certain system. By a liberal education I mean that of the department of Arts; that which has for its object to make a *man* rather than a *living* for the man after he is already made, or to lead him into special departments of truth, still further until he becomes not only a man, but a specialist.

Now this liberal training helps in the essence of success, but not in some of its accidents. The schoolmen have well said that everything has an essence, which makes it to be what it is; and accidents, which make it to seem what it is. The essence of success is happiness. Some of its accidents are wealth and glory.

Now a liberal education will not generally help one to make much money, it is true. I have seen a village carpenter doing by a sort of "rule of thumb" the problem how to fit a set of steps into an awkward angle or round a perplexing curve, or a lady without geometrical knowledge drawing a polygon upon an altar cloth previous to working the same; and I have said to myself, "A little higher mathematics would help you amazingly." Yet an ideal student would, upon the whole, commonly make very little money at carpentering. Business men tell me he could if he would; but the university tends to make him refuse. A chick hatched out upon the edge of the duck pond could jump into the water if it wished; but back of the chicken's volitions is the chicken nature. Just so, back of the volitions of the ideal student lies the character which half a dozen or more years of a certain kind of drill have impressed upon him. He could probably, if he would, but he commonly *won't* apply himself principally to making money. He will study law, medicine, or divinity; or take to press work or literature, or become a teacher. The great way to get rich is trade. The head of the bar or the most famous surgeon makes much money, but yet nothing like so much as the heads of the beef, kerosene, coal, and steel trusts. Judah Benjamin, after leaving the United States, is said to have had the largest professional income of any barrister in the British empire, but yet that income was much less than that of the richest English merchant.

It is true that occasionally the student is an "heir apparent." An heir apparent to what? Why, to that mass of tall chimneys constantly pouring out clouds of foul smoke; to those long rows of brick and stone shops through whose countless windows set with cheap glass, flash Cyclopean fires and fall Cyclopean hammers; to those streets of dreary employe-dwellings that always remind me of rows of paupers from the Philadelphia almshouse. He is the only child of the President of ——— Company, who not only presides over this company but is the company. He could by no means have created this vast plant from the beginning, but being an "heir apparent," he may consent to so devote himself to business that, assisted by faithful prime ministers with more knowledge but fewer shares, the company may not decline under his headship. Still, however, for many years thereafter, the older workmen will say confidentially: "Mr. William is a polished gentleman, but you should have seen the old man, who built up all this great business from the little push-cart he used to run about the city."

The emperor Titus was even too good to be an emperor; but the old centurions used to say: "You should just have seen old Vespasian, his father! He was an excellent ruler, but his eye pierced you through! He saw everything! Forgot nothing!" He had much humor also! I think the way he treated the peasant who was beating his mule is one of the best stories in all antiquity. You remember, in the *Fortunes of Nigel*, how the daughter of old Trapbois the miser says to Lord Glenvarloch: "You think yourself, my Lord, far superior to my father, poor old dotard that he is! But I advise you to have no money dealings with him; for in them he will get the better of you;—wise as you think yourself." The whole of a small quantity is often greater than a fraction of a quantity that is large. The miser, the village carpenter, will put the whole of their minds upon business. The Scotch nobleman and the ideal student will not.

And so with what is commonly called glory. This, especially in a country like ours, is gotten by a popular vote. Votes are gotten by electioneering, and the ideal student is a very poor electioneer. His conscience tells him he ought not to electioneer at all—the office should seek him, not he the office. The person whose vote is sought is generally very poor at "raising mortals to the skies," but very good at "drawing angels down." In other words, he believes or pretends to believe that there are many below him but nobody above him. The ideal student differs with him widely upon this point, and this internal difference of feeling begets a corresponding difference in manner. The voter respects him, but votes for the other candidate.

There was once a Roman, Caius Martius. There was also a town very hard to take, called Corioli. Many had besieged this town and failed to capture it. At last Caius was sent, and he took it gloriously; so that he was surnamed Coriolanus. When Coriolanus got home, his friends unwisely persuaded him to run for office; and if you wish to be amused, you should read the electioneering scene in Shakespeare's play of Coriolanus. Now the ideal student has very much the same feeling.

I remember when I was so young that I had only voted once, that General X. ran for Congress in a district which was, if I recollect rightly, tolerably close, against "Champagne Charley." The General was about everything that could satisfy the followers of the god of things as they ought to be, but he was by no means as satisfactory to those who worshipped the god of things as they are. The General's manner was at once too proud and too humble. He knew he was not speaking from the heart. He wanted to go to Congress, but he thought the average voter decidedly inferior to himself. Yet it would not do to let the aforesaid voter know this. I pitied his false position and hastened to say when, coloring and shy, he asked me to vote for him; "Oh yes, General, of course I will vote for you." "Champagne Charley," on the other hand, was just what his name indicated. Yet he won by a large majority.

The Bible and the Prayer Book are very much respected, but the New York *Herald* is very much read. Thus, it is much harder for the ideal student to *get* glory, and if he could get it he would not value it so much as do others.

The value of a prize depends chiefly upon who gives it. If dear old Sir William Thompson, who is now Lord Kelvin, were here, and I were to present him with a book or a medal for his achievements in physical science, second only to those of Newton, he would be too kind-hearted to wound my feelings; but he would think, if he did not say, something like this: "Unquestionably the less is blessed of the greater. Who is a mere ordinary parson to present a prize for physics to *me!*" I would far rather be Bishop of Easton than President of the United States; because the body which makes and confirms an Anglican Bishop is far above the average of the people of the United States. This body is the Convention of the Diocese. It is made up of the clergy who, as a rule, are all gentlemen of piety, learning, and culture, and of the best laymen in their several congregations. Again, I would far rather be President of Harvard University than President of the United States. The former is elected by the trustees of this ancient foundation, and they

belong, with few exceptions, to the oldest and most refined families of New England and elsewhere, some of whom have never wanted a member in the college since the days of its foundation. From such sources as these, an earthly prize may well be pleasant to receive.

But who make a President of the United States? A small percentage of honorable and able men, I gladly admit—a *small* percentage. The rest are many millions of perfectly commonplace people who are not in the least superior for anything. They are perfectly sordid, base-souled politicians; illiterate negroes and poor whites; Italian organ-grinders, Polish Jews, the slums of New York, Philadelphia, and Chicago; anarchists, nihilists, and communists; Czolgoczs and Emma Goldmans.

It was in the midst of the Napoleonic period. Europe was ringing with the names of Napoleon, Frederick William, Francis, and Alexander; of Ney, Murat, Macdonald, Davoust, and Lannes; of Wagram, Jena, Auerstadt, and Austerlitz. The Emperor wrote to Talma: "Come to us at Erfurt and you shall play to a whole pitful of kings!"

At this time, Goethe, who was as near to the ideal student as probably any other, was sitting alone with a friend. There had been silence between them for a while, and then Goethe made a rather obscure remark, perhaps in an indistinct voice. His friend thought it referred to the great men and events of that stormy period, and so framed his reply.

"Oh!" said Goethe half contemptuously; "I was not thinking of *those people,* but of how the skull in vertebrates is only a development of the first vertebra."

Goethe had once walked on the low, sandy mainland opposite the Venetian islands, where lies the old Jewish cemetery. He picked up a skull by chance, just as Newton by chance saw an apple fall, and it occurred to him that in the lower vertebrates there was really no great difference between this first vertebra and its contents and the rest of the spinal column; and that all development was through that one path of developing the first vertebra into a human skull. The noisy glory outside affected the ideal student very little—no more than did the triumphs of the she-wolf's breed affect the sages of the Orient.

"The East bowed low before the blast
In patient, proud disdain;
She let the legions thunder past
Then plunged in thought again!"

Spinoza was a far greater man than Cæsar, and Jonathan Edwards than General Grant.

Thus you see that the ideal student cannot get ordinary glory as easily as others; and that if he did get it he would care less about it.

But money and glory are only two accidents of success. The essence thereof is happiness, and happiness the ideal student does obtain. One man buys the prospect and another man appreciates it. The two abilities seldom go together. One man buys the library and another one reads it. The two seldom go together. It is much pleasanter to go into Shakespeare, Thackeray, Scott, or Kipling (the Walter Scott of India) than into general society. The ideal student soon learns the law of success therein; which is to keep all your best thoughts to yourself. Publish them in a book; preach them in a sermon; deliver them from the lecture platform; but never utter them in a general society. The superior man can talk fast enough to the old friends of long "tried adoption"; he will touch his hat to the slave who takes off his hat to him; he is scrupulously polite to all and pays every bill the day it is due; but with most, he is not familiar. He will mingle with the crowd if they ask him to do them a service; but generally the multitude desire his society as little as he theirs. When my acquaintance George B. was sent by the old Philadelphia Conference to a large town many years ago, he is said to have begun his pastorate with this address to his congregation:

"My friends, I wish to be friendly with all of you and intimate with none of you."

The remark would have exactly suited some of us, but it would displease more. If you are left alone, in a waiting-room, for example, it is a much higher pleasure to take a pencil out of your pocket and the back of an old letter; to write down an algebraic equation, which always represents some sort of line, and then investigate the laws of said line by analytical geometry, than to talk to the bystanders.

Again, the ideal student does not like to use words without knowing what they mean. But several of the commonest words are used by all and understood by almost none. Such words, being investigated, make him who investigates them a philosopher. A philosopher is one who knows the meaning of four words, viz., "substance," "force," "cause," and "law." This is not the definition in the books, but it will do sufficiently well.

Now he who seriously goes into the meaning of these four, soon cares little for glory or wealth. "Having food and raiment let us therewith be content." He is exalted unto the mountain of lofty thought with a few others like minded, and he exclaims: "It is good to be here!" This sort of glory lies more in the earnest *seeking* of philosophical truth than even in the attainment thereof. Sir William Hamilton said this many years ago. He who is continually trying to understand "substance, force, cause, and law" is *ipso facto* noble; even though he end by defining them wrongly.

The ideal student is one who is saturated with the atmosphere of the academic department. The Saint is one who is saturated with the atmosphere of the Bible. Saints are either of the type of the monk or the friar. The monk and the friar are the same thing in spirit—only the monk acts formally and technically, while the friar does the same thing *in*formally and *un*technically. Both of them, moreover, incline to almost the same life as the ideal student. They all three care little for money, glory, or crowds. They can all three be unreserved and even playful; but it must be only among themselves. In the old baronial drawing-rooms of Vienna, people call princes and magnates by their given names; but one must have sixteen quarterings before he is ever invited into these drawing-rooms.

Almost all the prophets were monks. Elijah and Elisha were monks. So was John the Baptist. He came "in the way of righteousness"—which was the technical phrase of those days for the ascetic and eremitic life. When Elijah and Elisha "went on together" to the translation of the former, they halted at the schools of the prophets at Bethel and Jericho. These schools and many others mentioned in Scripture, were but monasteries.

The friar must go among crowds because he is commanded chiefly to preach. Dominic preached intellectually: Francis more emotionally. The Dominicans have been called the Presbyterians and the Franciscans the Methodists of the Middle Ages. Our Lord, so far as His life and tastes are concerned, was just a shod Franciscan. If you object to the inclinations of the ideal student, you are objecting to His life and tastes also. Our blessed Lord went among crowds, but He never enjoyed them. When He felt free to take a holiday, He retired to some little "portiuncula," as at Bethany, where He saw only Mary, Martha, Lazarus, and a disciple or two. Or if He wished to enjoy Himself still *more,* He went quietly out of the house about one o'clock in the morning (that most solitary of all hours, when the pulse of humanity beats most feebly), up into a barren hillside overlooking the sea of Tiberias, and there communed with Him who lies back of all phenomena. It was coming down from such refreshment that He walked the water about the fourth watch.

Our Lord divided mankind into two unequal portions; an inferior majority and a superior minority. Between these there might be the love of charity ("Father, forgive them, for they know not what they do!"), but never the love of congeniality. The more saintly you are, the more you like to do kindnesses to the average man, and the less you enjoy his society. "Ye are a peculiar people." "If ye were of the world the world would love its own; but because I have chosen you out of the world, therefore the world hateth you." "If they have called the Master of the house Beelzebub, how much more shall they call them of his household." "Woe unto you when all men shall speak well of you!" "I pray not for the world, but for them whom Thou hast given Me." "Those whom Thou hast given Me have I kept."

The saint is a quiet man. If there is work for him to do in Vanity Fair; if they say "Come over into Macedonia and help us," he will come; but commonly they of the Fair no more desire his society than he theirs. Yet I remember once a tired company coming to the door of an Inn. They said, "Can we lodge here?" Then came out the landlord whose name was "Gaius, mine host and of the whole Church." "You can lodge here," said he, "only if ye be true pilgrims." Now the names of these travellers were Great Heart, old Mr. Honest, Matthew, Samuel, and others who were children, with Christiana and sweet Mercy. After they had talked very pleasantly for a while, the cook "Taste-that-which-is-good" brought up supper and these people were merry far into the night with "the heave shoulder and wave breast," with "butter and honey," with a "dish of milk well crumbled," with apples, and with "wine that maketh glad the heart of man." They even guessed riddles. The formal and also the *in*formal saints have their own joys,

but they, like those of the ideal student, are the joys of a quiet, retired circle.

Again, the saints also have to define terms; and when they try to do so, they must call in the student. You cannot theologize without running into philosophy, and you cannot philosophize without entering into theology. Bernard and Aquinas and the Nicene Council must call in Aristotle; Augustine needs psychology against Pelagius; and the ideal student who would define substance is at once led to the great X which lies back of all phenomena. Sir William Herschel said that because gravitation would not correlate with the other forces of physics, it seemed to him to be the direct will of Deity. Is *all* force anything else? Are not causation and volition exactly the same? Are secondary causes any more than accompaniments? Is there really any difference between the water that regenerates an infant and the taper that burns my finger? Is law anything else, as the Duke of Argyle said, than "the expression of will with power"? Philosophy and theology fit into each other as the interlacing pine branches of the Teutonic forests, as the groined arches of the Gothic cathedral, and as the clasped fingers of hands upheld in prayer.

"Man shall not live by bread alone." These words are as appropriate on the wall behind the chairs of the professors of the liberal education—that which makes a man a man—as upon the wall back of the altar in this church. The one stands for the invisible culture, and the other for the invisible grace. The world is full of so-called "practical" views. Now this word has an excellent etymology, but it has been so abused in practice, that whenever I hear the adjective "practical" flying thickly about, I feel sure that some one is going to put his higher under the feet of his lower nature and wishes an excuse therefor. The air is full of materialistic scholarships and courses; of teaching that man inherits an *un*fallen nature and is a child of God not by *re*generation but by generation merely. Against all this I protest here to-day. "Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God shall man live." The world is very far gone from original righteousness. Come ye out from it and be separate. If not formally and technically, at least informally—as they do who lead entirely consecrated lives, seeking first true culture, which naturally affiliates with the kingdom of God and His righteousness. The men who dislike the liberal education and are all for short cuts to manhood and special courses to this or that before the man is complete, are commonly as hostile to the Nicene Creed and the schoolmen as they are to the full course in the faculty of Arts.

But I have spoken thus far of what we shall never meet in real life; viz., the ideal student, and the ideal christian. What have I to say of actual students?

Well, just the same as of the ideal one, only to a less degree. The ideal student is, as I have described, *always:* the others only *occasionally.* The actual student, who has studied only tolerably, has not elevation *all* the time, but he does have elevated hours; in which the good influences of his university training are shown in him. I can imagine him, in one of these hours, thinking or speaking somewhat as follows:

"The foot is useful, but it is not as noble as the head. Besides, usefulness is not the only foundation of nobility. The elements of the sublime and beautiful have never exhaustively been catalogued. A turkey is more useful than the 'grey forest eagle', but it is not half so noble. A pig is more useful than the royal lion of the Atlas. A sewing machine is very useful, but I had rather see one of the torn and soiled battle-flags that held the heights of Fredericksburg, than a hundred sewing machines. The foot encased in cowhide boots up to the knee, when the frost is coming out of the ground and the mud is nearly a foot deep, bears the head on a useful tour of inspection over the fields; but I never thought the foot equal to the head. I am of the average crowd. I have their kind of smartness. I have made money; I have held office. I can set the whole pack yelping or snarling at a word. I can drive the ideal student or saint from his professorship or his parish; but I can never feel either that I have pulled him down to my level or raised myself to his. I may make him suffer, but I cannot degrade him; and, moreover, there keeps running through my head this dialogue from the distant past: 'Knowest thou not that I have power to crucify Thee and power to release Thee?' Jesus answered 'Thou couldst have no power at all, except it were given thee from above. Therefore he that delivered Me unto thee hath the greater sin'. I wish I had lived a quieter and more contemplative life. I am tired of the meanness, shallowness, and falseness of the noisy multitude. Yet I have been of some use. I am a trustee of the old college, and I have helped it in the legislature. And, my son, I wish you would enter the ministry."

The ideal student and the ideal saint stand lovingly side by side in the same cloister, looking out through the same "loopholes of retreat." They see the mob straining their throats about the presidential election. They see men on the floor of the New York Stock Exchange screaming, rending one another's clothes, falling in convulsions upon the panic of Black Friday. They see the flashing of diamonds, the waving of plumes, and hear the rustle of lawn, velvet, and ermine at the King's Coronation. And after a little they say:

> "How small of all that human hearts endure,
> That part which kings or laws can cause or cure!"
>
> "The tumult and the shouting dies,
> The captains and the kings depart,
> Still stands thine ancient sacrifice
> A broken and a contrite heart."

And then they turn to their New Testament or their Shakespeare or their Spinoza, or their Calculus; and in a few minutes in that cool cloister's stillness and seclusion they have forgotten all about "those people," and are alone with the Beautiful, away out in the desert of pure thought, with a pillar of cloud by day and a pillar of fire by night, journeying *out* of Egypt *into* Canaan.

RED TAPE IN SCHOOLS.

By the Rev. H. P. Scratchley.

MANY men have a horror of red tape, or at least a dislike for it. This is particularly the case with us clergy. This all arises from the feeling that red tape is a restraint on our free actions, a limitation on our will; for red tape requires that things are to be done at a certain time and in a certain way. This most men, especially men whose lives are so free as the clergy's, dislike and avoid when possible. Red tape in a greater or less degree, however, is necessary for success in any place. A parish might be run with less than a school, but an investigation will very probably show that the successful parish priest uses some red tape.

In a school, red tape is almost absolutely necessary; the almost might be omitted. Take the financial part of a boarding school. How can the bills of the butcher, the baker, etc., be checked except by the daily statements on printed forms of the amount bought, and the price? The West Point system of having the cadets fill out the requisition blanks can be and has been successfully used in schools in which books, papers, and such supplies are given out to the boys. In one school that I know of, the handling of the pocket-money, which the school requires to be deposited with the head, is after this manner: The school runs a bank, and each boy is credited with the amount deposited by his parents; whenever he gets his pocket-money he makes out a check for the amount, and if his credit is good and the purpose legitimate, he gets the money; if not, then not. The school provides the printed blank checks. Thus the school has a voucher for every cent given a boy, signed with his name in his own handwriting.

Again, in many schools, parents give the school authority to attend to the replenishing of the boy's wardrobe. The wise headmaster has a printed form for the parent or guardian to sign, authorizing this and fixing the limit. Moreover, when these are bought of trades-people, an order stating that so-and-so has permission or power to buy such-and-such an article should be required from the tradesmen with their monthly accounts. This is a check on promiscuous running of bills, and puts the shopkeepers on their guard.

To a proper understanding of each boy's studies and conduct, a head should have at least weekly, if not daily, returns from each and every instructor and master. To expedite this and systematize this, properly arranged blanks should be printed and given out.

It is only by thus using red tape that the many details of an institution can be kept track of, and a proper grasp on the whole institution gotten. It is this power to see and provide for the whole that marks the successful head, and to any but a creative educator, red tape is an essential.

It is not easy to ruin him with whom the pressure of Christ's hand yet lingers in the palm.—*J. H. Shorthouse.*

No sword bites so fiercely as an evil tongue. —*Sir Philip Sidney.*

VIEWS OF ST. JAMES' CHURCH, MANITOWOC, WIS.

Choir and Sanctuary.

Northwest View of Church as now Standing.

Design for Completed Church. [Tower not yet erected.]

[See The Living Church, August 2, Page 464.]

Altar and Reredos.

West End of Church.

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—*Old Testament History from the Creation to the Death of Moses.*

By the Rev. ELMER E. LOFSTROM

A BROTHER FORGIVES HIS BROTHERS.

FOR THE TWELFTH SUNDAY AFTER TRINITY.

Catechism: XI. Duty toward thy neighbor. Text: St. Matt. v. 44. Scripture: Gen. xlv. 1-15; and l. 15-21.

THE lessons we study each week are but pages taken from the lives of our heroes, and the intervening pages must be studied at least by the teacher, and told to the class. If you can, get the scholars to read the complete story.

We complete to-day the lives of Jacob and Joseph. Before taking up to-day's lesson, show how Joseph tested his brethren when they came to him to buy corn. Show how at their first visit he satisfied himself of their sorrow for the wrong they had done him. Show why he required them to bring Benjamin back with them; to see if they felt toward his own and youngest brother as they had felt toward him. Show that the cup was placed in Benjamin's sack, to try their loyalty, and to see if they would be tempted to abandon Benjamin as they had himself, and bring again a like sorrow to their aged father. His brothers stood every test and proved that their characters had been changed by the quiet working of conscience through the long years.

When he knew that they were worthy (1) Joseph's noble spirit is shown by his free forgiveness of his brethren. He had them in his power to do unto them either good or evil. When he made himself known to his brothers, speaking now without an interpreter, all the Egyptians having been ordered out by Joseph with delicate regard for his brothers' feelings, "they were troubled" (v. 3). Judging him by themselves, they expected him to take revenge upon them. And though Joseph convinced them now, and by his treatment of them when Jacob died, seventeen years later, they again doubted the permanency of his forgiveness (l. 15-21). Joseph was so much more noble in character than his brothers, that they could not easily comprehend his generous kindness and free forgiveness.

(2) It is all a type of our own relation to Jesus Christ, our own Brother who has been very highly exalted. It is hard for us to understand His great love for us. He knows us and our sins even before we know Him, and He offers forgiveness and invites us to come to Him. Before we can come, we must realize our sin and our need of forgiveness. Without forgiveness of the past there can be no salvation for us, and Jesus brings that forgiveness to us. We are in His power, but He uses His power only to bless us and to save us and all His brethren. For us, as for Joseph's brethren, such goodness is too wonderful for us. Joseph's forgiveness of his brethren even when they doubted him after he had proved his good will toward them for seventeen years, teaches us not only that we need not doubt God's forgiveness, but that (3) we should follow his example in our "duty toward our neighbor." We pray in the Lord's Prayer that God will forgive us as we forgive those who trespass against us; and that means much (the text). We must still love even when we are misunderstood, when our good is evil spoken of, our forgiveness questioned, and our motives called in doubt.

(4) God brings good out of man's evil (vs. 5-8 and l. 19, 20). The evil planned by Joseph's brethren was used by God to accomplish His purpose. He did not need their evil; He might have brought His purpose about in some better way; but He compels men even when they plan evil, to carry out His purpose. It is a great comfort to know that God has prevented our sin from doing the harm it might have done. At the same time, this blessed fact does not lessen or excuse the sin. That can only be forgiven by God's great goodness, and He has promised it if we truly repent. But that does not mean that the sin was not a sin. When good comes from evil it is because God makes it so in His mercy, for this would be a terrible world if man's evil had to stand as evil forever.

Joseph, in the greatness of his love for his newly found brothers, would excuse them from all part in his coming to Egypt. "It was not you, but God." It is a beautiful touch, and shows the power of love to excuse. But they *had* sent him hither, though it was true that God had used his coming "to preserve life." We ourselves cannot as yet judge of any event as to whether it be a blessing or a misfortune, because we cannot see the whole plan. It is said (Peloubet) that "in the Memorial Hall at Harvard University there is a wonderful array of beautiful sentences frescoed on the walls in various colors, but they are all in Latin. And it is said that some of the workmen did not know the meaning of the sentences they painted, but could only put the letters and colors on the walls as they were told, without understanding the wondrous meaning wrapped up in them. So we are often writing our lives in an unknown tongue. We can only do as we are bidden. Making use of the revealed means of Grace to change our sinful lives so that in due time there will be read out in some heavenly language, a biography we never dreamed was ours, full of glory and blessing."

(5) We may also learn from to-day's beautiful story, that the true way to overcome evil is to overcome it with good. To return evil for evil is to add another evil, instead of taking away the first. The only power that can conquer evil, is good. Crush a foe, and he remains a foe; win him by kindness and love, and he is a friend. Joseph had his brothers in his power, and he could have taken any revenge he chose upon them, even letting them die; but it would have been no pleasure to him, and could not have brought him any happiness. The course he took, marked him as a noble, generous man, and won over the brothers who had hated him.

We end to-day our study of Joseph. Tell your classes also how that when he came to die, he "made mention of the *departing* of the Children of Israel and gave commandment concerning his bones"; so that instead of being buried, as was usual, and as he could have been, with much honor by the Egyptians, his coffin or mummy case was kept through all the four hundred years of their sojourn in Egypt—a constant witness that this was not their rest but that they were waiting for God to visit them and to lead them to the land He had promised to give them. So Joseph's active ministry continued really as long as they were in Egypt; and they carried up his bones with them when at last they received the promised deliverance.

Review by topics and questions the life of Joseph, and also, briefly, Abraham, Isaac, and Jacob.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

DISCRIMINATION IN TERMINOLOGY.

To the Editor of The Living Church:

AT THIS time when the prospects for catholicizing the Church seem brighter than ever before, through your excellent paper having as a truly representative organ entrance to the homes of our people, it seems to me unfortunate that the letter of the Rev. W. B. Coleman should contain a serious inconsistency. He makes a proposition to the effect that we should get more into line with the rest of Catholic Christendom before we attempt to interpret Christianity to the Protestant denominations. What immediately precedes and what immediately follows this proposition is wherein the inconsistency is found. In the former instance we find an inexpedient and questionable terminology thus environed: "If, for example, the Invocation of Saints, as practised in the Undivided Church, with its simple Hail Mary; if the doctrine of Purgatory, not 'Romish'; if the Mass as the dominant and all important service of the Church," etc. . . . And following this statement come these observations about our advantages in interpreting Christianity to the Protestant denominations: "She has advantages here, for Catholicism without papal policy, without papal organization and papal authority, is not so difficult as with it."

We might observe about the terminology, that "Mass" is a short term of doubtful etymology, having historical sanction in the Western Church, and probably only equivalent to the mild word "Liturgy." Its ugliness may be compensated for by its convenient shortness, but its adoption by some of us constitutes quite as formidable a bugbear as the Pope himself. "Holy Eucharist" has a very desirable Prayer Book sanction and would

satisfy both Greeks and Romans of the sacrificial idea, if they should abandon their other objections against us. And to the denominationalist it is merely Churchly. "Purgatory" may not misrepresent, though failing to describe adequately, the intermediate state. Unsatisfied penalties for sin whose eternal guilt has been remitted, may, for all we know, be paid there, though the consideration of God's mercies is more powerful than that of His justice. And the truth about the saints reigning with Christ in Heaven need not be watered down into any "Paradise" theory. There is as much practical objection to this term as there is to "Mass." In fact, I think Dr. Hall supplies a good suggestion with regard to this terminology in his answer to Bishop Van Buren, where he says: "No doubt the term in dispute should be used reservedly before ordinary folk." And as the good Doctor discourages the use of the term "Transubstantiation" because of what he calls "the danger of misconception of ignorance," we may believe with good reason that "mass," "purgatory," and the like are most fittingly honored in their disuse.

Of course the use of this terminology cannot be consistent with any successful employment of the opportunity which Mr. Coleman recognizes to exist in those things which, while fundamental in the Anglo-Catholic constitution, are yet so conciliatory to denominationalists. It is, of course, desirable that we should get more and more into line with the rest of Catholic Christendom, but by no means necessary that we should temporarily abandon interpreting Christianity to the Protestant denominations. They have some sort of a conception of these things, and there is also reason to believe that our clergy are gradually measuring up to something like soundness and grasp of theology. Dr. Hall is a good example of what our abler clergy can become, both in his acuteness and moderation. In fact there cannot be of necessity an inconsistency between a priest's theological soundness and his moderation. If we could only be well balanced Catholics, if we could patiently wait for our people to take root in Catholic principles, if they could be sure to find in us a little sympathy for the untutored, I think Churchmanship would in general pick up.

I cannot but admire the moderateness in terminology of the advanced clergy of Philadelphia. There is a practical good in it, if it may be open to criticism from the standpoint of theory. By calling themselves "Mr." instead of "Father," they are making the Church more alike everywhere, and keeping down meaningless distinctions. I believe this observance in the matter of titles is also customary among the advanced clergy of England. The biographer of Father Faber says that a good bedrock knowledge of theology and dogma lay beneath all his practical devotional writings and exquisitely beautiful poetry. Cannot we, therefore, imitate Faber by maintaining a consistent relationship between our theological knowledge and our quiet and tactful conversations?

There is of course a little party of extreme men amongst us, whom The Living Church mentioned last spring, to whom these observations may not be welcome. And on the other hand there are many who prefer for the Church a preaching-hall success rather than a Church one. Such people may look askance at anyone, so persistent in his purpose for the final success of both Catholic truth and practice as to be willing to meet them more than half way. At any rate I take no pleasure out of disappointing either class, my sole motive being one with which I have reason to believe The Living Church and leading Catholic clergy have sympathy.

Fred'k A. Heisley.

THE CHURCH IN COLLEGE TOWNS.

To the Editor of The Living Church:

I AM glad to read in the issue of July 26, the remarks of the Rev. James E. Wilkinson, Ph.D., under this head. The subject has not had the attention it deserves. It is one of the topics that should be heard of in General Convention. My fourteen years at the seat of our Michigan University has given me some experience which I may be allowed to publish.

Some of the plans proposed to keep our college students under Church influence are impracticable. The late eminent Bishop of Michigan had very much at heart the establishment of a Church House at Ann Arbor, where young men would be gathered under charge of a clergyman and his family. The difficulty would arise from the popularity of the fraternity House, and the discipline of the University being confined to the class rooms, young men would shrink from what implied care and control to which their companions were not subjected. Before the experiment was made the wise Bishop saw these objections, and abandoned it.

Special lectures have been favored, and the plan carried out as at Ann Arbor. The difficulty has been experienced of securing a student attendance except on Sundays. The most practicable arrangement would be, inviting prominent clergymen of the vicinity for special Sunday discourses. This would avoid the expense of time and money, and be sure to secure attendance.

An association of young Churchmen, and, where there is co-education, women, has been found practicable and useful at Cambridge and Hartford. The University of Michigan, with no positive religious influence, has yet a decided religious character from the associations among the students.

Where there is a college or university, the Church should be represented by attractive services and a strong pulpit. The clergyman who would be selected for a prominent city church is the one who should hold the parish church. The denominations will always place their church in a college town under the charge of their strong men. And here is where endowment will prove most effective, securing the salary beyond what the local parish can pay. This is a far better use of funds than sustaining lectureships. A parish house is always valuable, having the appliances for social gatherings, a reading room, with Church periodicals and books, a gymnasium and baths where not otherwise provided.

With all other means, the attention of the parish priest in making acquaintance, kindness in sickness, and tendering hospitality, will prove the bond with himself and the parish. Of such attentions I have often been reminded when meeting students, though they had entirely passed from my memory.

Charlevoix, Mich. Geo. D. Gillespie.

To the Editor of the Living Church:

MY ATTENTION and interest were at once attracted and held by the article of your last issue, from the pen of the Rev. Dr. Wilkinson, entitled "The Church in Western College Towns." The importance of the work he writes about cannot be overestimated. Its prompt undertaking and wise handling is of vital moment to the Church's future among the college men and women of our country.

Education in our land is developing along two very distinct lines: on the one hand, the Church school with its religious instruction, ideals, and influence; on the other, the State school with none, or if any, only such as may result from individual and unofficial efforts within or without the school. Private and endowed institutions of learning which are not Church schools class with the State schools, as a rule, in their attitude towards religious instruction.

While this State ideal of education can never be accepted by the Church as the true ideal, and she must ever set forth her conception of the highest education in the Church school, yet we must accept the fact of the State ideal as it is expressed in the numerous and ever increasing number of State institutions. And the only course left for the Church, unless she is to prove grossly negligent of a large number of her children, is to go into those student communities of the State Universities and supply what is lacking in the State education.

Dr. Wilkinson notes several instances where the Church is already taking hold of this important work—notably at the Universities of Michigan and Western Virginia. It is with pleasure that I can write of still another—the Church Institute at the University of Texas. That University has over 1,000 students, a large per cent. of whom are members of our Church.

The Institute includes in its conception a Church Hall or Home for girls, a similar one for young men, a chapel on the same grounds, which are only two blocks from the University, and a priest as chaplain, who is supported by the Diocese and gives practically all his time to work among the students of the University. The chapel and Girls' Hall—which cost together some $40,000—are now in operation, thanks to the indefatigable efforts of the Bishop of Texas.

The Hall for young men has not been built as yet, for want of funds. And here, by the way, is a splendid opportunity for some liberal Churchman or Churchwoman to use ten or twenty thousand dollars where it will do immense good. If the building could be erected it would soon become self-supporting. Grace Hall—the one for girls—is already so.

The writer had the pleasure and privilege of being the first chaplain in this work; hence his interest and—this letter. The Rev. John R. Carter, late of Grace Church, Galveston, is now in charge of the chapel and institute work. May there be many similar efforts in other universities.

Very truly yours,

J. William Jones.

Clinton, Iowa, July 28, 1902.

VESTED WOMEN.

To the Editor of the Living Church:

WHAT are we poor country priests to do when our Bishops differ not only on Incense and Reservation, but on the question of vested women choirs, and write grave letters about that? Why do priests worry our overworked Bishops for their "opinions" on such things? Why should a priest in Tennessee "draw out" from his careworn Bishop what he (the Bishop) thought on this question? Sometimes these questions seem like traps to catch Bishops.

I am amused at a letter of the Bishop of Tennessee to a man who "wants to know, you know," "in regard to the new fashion" which no doubt he was all ready to adopt anyway. I do not object to women and girls singing in choirs and churches (bless them, what would we do without them?), but I do object to their wearing cassock and surplice and vesting in the robing room like men and boys and *with* men and boys.

Anyone who has seen the choir of girls at Kemper Hall, or Dr. Sweet's choir at Rock Island, can learn how sweet and attractive they can be made, dressed as girls.

Careful observation of this new fashion has convinced me that the whole thing has a bad effect on our vested choir system. It is against all *tradition* of our communion, and tradition goes for something with us. We are always appealing to tradition. It has a bad influence on the boys and men of a choir to be in the robing room vesting together with women. It is not seemly. Last year I was in the chapel of a Cathedral with several Bishops and priests vesting for the funeral service of the Bishop of the Diocese. Several young women came in and proceeded to vest in cassock and cotta and to adjust their Oxford caps on their heads before the mirror, running a long hat-pin through the hair to keep the thing on—all in the presence of grave Bishops about to go to the funeral service.

But the Bishop of Tennessee advances a reason for "ecclesiastical vestments" which I have never seen used before and which we have failed to use on "outsiders." "In church there is neither male nor female. One reason for the use of vestments by the clergy in the service of the Church is that they may efface all suggestions of sex."

The French have a proverb that "there are three sexes—men, women, and priests," and Frenchmen act as if they believed that.

We are trying to make all men, especially young men, believe that our clergy and choristers are true *men*—manly men and boys, in the chancel and out of it. And now comes a Bishop and suggests that vestments are to "efface suggestions of sex!" Sectarians and irreverent people among ourselves have said that "our Bishops when dressed up in the Episcopal vestments now worn, especially when seen from behind, look like women," but I never heard of anyone suggesting that after all, that is a good thing.

A girl in a cassock and cotta with an Oxford cap held on her head by a long pin, and a long braid of hair down her back like a Chinese queue, walking in procession with a lot of men and boys and clergy, is not an attractive thing.

I hope then, that THE LIVING CHURCH will help us to discourage this new fashion in choirs and help us to keep in the good old and well tried ways. If, as the Bishop says in his "opinion," the attire of choristers is "not of ecclesiastical prescription, but is a matter of taste," to be regulated "by usage and their æsthetic preference," why, we may have a choir of women arrayed like Dowie's choir of women, just like our Bishops' robes, only white with black sleeves; only a matter of taste you know, and "æsthetic preference!" How would a choir of women look in copes? In Spain they wear choral copes, or tippets, all trimmed with fur and lace. The field for women's choir vestments under this Bishop's "opinion" opens up very wide; cut, color, shape, make no difference, only a matter of "æsthetic preference"; but what is to become of our male choirs and Samuels whom we are trying to train up to minister before the Lord as men?

COLIN C. TATE.

Church of the Good Shepherd, Blue Earth, Minn., August, 1902.

[THE LIVING CHURCH begs to say that when the Bishop of Tennessee expressed a belief that a purpose of vestments is to "efface all suggestions of sex," he probably did more to condemn such an attire for women than all the opponents of mixed vested choirs could do. The intimation that men and women are to be brought together in such guise that "all suggestions of sex" are "effaced," though deemed by the Bishop "a matter too trivial to deserve extended argument," will probably go far to counteract his recommendation of the novelty.—EDITOR L. C.]

THE MARRIAGE CANON.

To the Editor of The Living Church:

IS THERE not a fallacy underlying the subtle argument of Mr. F. A. Lewis?

The question turns on the point whether after a divorce by the court each of the parties (or only one) has a divorced husband or wife who "has been put away for cause," etc.

Mr. Lewis argues and concludes the whole matter on the view that the guilty party is "put away" by the innocent partner. But is this so? Is not the "putting away" the act of the court alone? And is not the innocent and petitioning party "put away" from the other just as much as the guilty party is "put away" from the petitioner? In fact, is not the prayer of the innocent petitioner practically: "Put me away from my disgraced and dissolute partner"?

Suppose that there were cross petitions, both charging adultery; that the suits were consolidated; that a divorce were granted on both petitions; and that both parties were declared and found guilty. As myself an old lawyer, I am sorry to say that such a case is by no means a mere supposition. In such a case, which of the partners would have "put away" the other? NEITHER. The "putting away" would be the act of the court. It is so NO LESS when it is done on the single petition of the innocent party.

If this be so, then the present Canon can be interpreted without binding us to Mr. Lewis' conclusion—and his regret and conclusion on this point will alike vanish.

I am one with you in the hope that we may have new legislation in 1904, but we must not weaken our case by seeking it on false grounds.

Yours truly,

Rosendale, Ulster Co., N. Y., August 2, 1902.

HENRY BARKER.

HOME FIELDS.

To the Editor of The Living Church:

THERE are vast fields in the central West uncultivated by the Church, or for which comparatively little is done to advance effectively the work of the Church. These fields are growing in population and thriving in agriculture, mining, and other industries.

I refer now more particularly to southern Illinois, with its scores of towns and tens of thousands of people, where so little can be done, because of the lack of men and money. One lone missionary goes from the Mississippi to the Wabash and Ohio, twice a month, looking after only a dozen of the many towns, holding services in three churches, and in private houses, visiting, and in two places at present (Metropolis and Murphysboro) endeavoring to build churches.

It is useless to complain of the action of the House of Deputies in the last General Convention in rejecting the earnest pleas made to set apart a portion of the sixty counties of the Diocese of Springfield as a Missionary Jurisdiction. But the fact that so large and populous a territory, flourishing in almost everything but the Church, lies—not far away, but—right in the central part of the United States, ought to have more consideration and assistance than it has. Are not these fields quite as important as those farther off?

With half a dozen priests willing to give themselves to this hard field so full of promise, and with at least $5,000 (instead of $500) a year, for a few years, much could be done in converting the people to the Church.

W. H. TOMLINS,
General Missionary.

Metropolis, Ill., July 26, 1902.

THERE is a beautiful Eastern story of a child walking beside the sea, who saw a bright spangle lying in the sand. She stooped down and picked it up, and found it was attached to a fine thread of gold. As she drew this out of the sand there were other bright spangles on it. She drew up the gold thread, and wound it about her neck and around her head and her arms and her body, until from head to foot she was covered with the bright threads of gold, and sparkled with the brilliance of the silver spangles. So it is when we lift out of God's Word an ornament of beauty to put into our life. We find that other fragments of loveliness, all bound together on the golden chain of love, are attached to the one we have taken up.—*J. R. Miller.*

STAND up bravely to afflictions, and quit thyself like a man.—*Thomas á Kempis.*

Literary

"The Lower South."

The Lower South in American History. By William Garrott Brown, Lecturer in History at Harvard University. New York: The Macmillan Co.

This is a consideration by one born and educated in Alabama, of the intricate problems which have clustered around the states described as the "Lower South," which problems have not yet been fully solved. A part of the work has already appeared in magazine articles, but in its connected form, together with much of the matter, it is new. Mr. Brown belongs to the generation that has grown up since the Civil War, and his own breadth of view, supplementing and enabling him to use his knowledge of the conditions under which he has grown to manhood, enables him to consider the relations of the races and the history of the Lower South without prejudice and with every effort to show fairness to the several points of view which have sometimes clashed in dealing politically with the South.

Three preliminary chapters treat of the ante-bellum conditions which gave the Lower South its distinctive character, and of the war itself. Mr. Brown discredits the idea that New England and the South were peopled from distinct classes of English society. He holds that the distinctive characteristics of the two sections were growths after colonization, rather than the result of any original difference in class. But in our judgment, he fails to do justice to the undoubted fact that the Southern colonist came to these shores to perpetuate English life and English institutions, while the Puritan of New England came to change them. Hence, though the colonists may have come from the same class, they were already differentiated before they reached these shores, and their isolation from each other and from their common home developed and accentuated those differences. Hence the Southern life of to-day, and particularly in those regions where it is least changed by post-bellum influences, reproduces far more truly the English country life than does any part of the North.

We cannot better show the author's broad grasp of his subject, than by quoting, somewhat at length, the concluding portion of his preliminary consideration, which is indeed a masterpiece of expression, as of thought:

"The power which ruled the Union forty years and then tore it asunder was based on history, it was rooted in human nature, it was buttressed by ancient law and usage. It caught hold of our new continent, and made headway against our new ideas, because it found certain material conditions peculiarly adapted to sustain it. Good men and bad men were its instruments, but it did not radically change the quality either of the men whom it lifted up or of the men whom it bowed down.

"No American needs to be told how dangerous to our American experiment that old Southern civilization was. Nevertheless, he is but half an American who can find no charm in it. The only apology for it is the men it bred, and how strong they were I have tried to indicate. But the best test of them came at the end, when they fought a losing fight as well as they ever fought a winning one; when they put into the field the very best army their race ever marshalled in any cause, on any continent; when Virginia, from her marvelous county of Westmoreland, brought forth and set at its head yet another captain, greater than any Marlborough or Wellington of them all. If we content ourselves with calling that army a band of rebels, and Lee a traitor, we are in danger of glorifying rebellion; we make 'traitor' meaningless. If they broke faith with the new order, it was to keep faith with the old. For it was their whole past, it was the whole past of the race, that surged up the Gettysburg heights—and the whole future stood embattled to withstand the shock. It is enough if such as come up out of the desert—out of the vineyard turned into a desert, and sown with the dragon's teeth—if even they can rejoice that then, as always, the angels of the future were stronger than the angels of the past."

Then follows a discriminating review of the life of Yancey, the "Orator of Secession," and an essay on "The Resources of the Confederacy," after which we have, what is perhaps the most valuable section of the work, a study of post-bellum and present day conditions. Contrasted with Yancey, as the representative of the Old, he takes Hobson as the type of the New South. His contrast of the two is admirable. He develops the idea that despair, the characteristic even more of the Reconstruction than of the War period, has given way to the new national spirit which has transformed the South without forfeiting the peculiar charm of its civilization. He does justice at the same time to the radical change that has passed over the North, which once insisted on solving the Southern problem in its own way, and is now, with far wiser statesmanship, leaving it to the South to solve.

But he is not altogether sure the South is solving it wisely. The menace to the South, as he sees it, is not only the negro, but also the illiterate "poor white."

"At the rear of a shop in a thriving city in the newly developed mineral region of Alabama," he says, "I saw, at mid-day, a burly negro stretched on his back, eyes shut, mouth open, wrapt in peaceful slumber. On the street corner, outside, stood a white countryman, awake but utterly idle, a vague, child-like inquiry in his face, watching whatsoever passed on the other side of the street. What passed was characteristic of the New South; but the sleeping negro, the listless poor white, burdened my mind in spite of the stir of business about them, and the smoke of furnaces and factories, and the tooting of engines in the distance. Not even material progress and prosperity, welcome and creditable as they are, can satisfy us concerning the civilization in which those two figures keep their places."

Southern conditions require the adjustment in one body politic, of the educated white, the illiterate white, and the negro. How shall these be adjusted?

Of the Mississippi plan, he says: "A division among the whites might still, at any time, lead to the registering of negroes. The change has not perceptibly bettered Mississippi's politics, and there was no good reason to believe it would." The plans adopted by the constitutional revisions in other Southern states have yet to be passed upon by the Supreme Court. The adoption of "a simple educational qualification for the suffrage" is out of the range of practical politics, though "unquestionably there is a strong preference for that straightforward course among thoughtful Southerners." He states, without comment, that "One eminent Southern public man, after long study of the question, can find no solution of it save in the repeal of the Fifteenth Amendment." Of the present movement to eliminate the negro from politics, he says: "Confessedly it is not a movement to help the negro. Yet its advocates maintain that its effects on the negro, incidental though they be, will prove beneficial rather than the reverse."

In some way this negro question must be solved. It is now solved by illegal methods; and thinking Southerners see what an unstable basis this is to rest upon. "Negro suffrage," says Mr. Brown, "has vitiated the political morality of the South, but it does not follow that to disfranchise the bulk of the negroes is to purify politics." Thus he views the "disfranchise movement" as only a phase in a larger question of political morality in the South. But "the political isolation of the South, like its separateness in other respects, is due to the negro, and to the inevitable effects on white men of living among negroes."

It is as well that Northern people should not press their several panaceas for the cure of the disease, which to most of them is wholly abstract. The radical plan was tried, and it failed. No one is proud of the history of Reconstruction days. The South must now try to solve her problem, without molestation from outside.

We all meant well; but those who acted on our behalf in post-bellum days made an egregious failure, from every point of view. We may analyze it now and find the causes for the failure. Perhaps some of them were inevitable. But the wiser way for the North is to leave the Southern problem for the solution of those who have learned its difficulties by experience.

For our own part, therefore, we make no comment upon what Mr. Brown has so ably written. But we cannot abandon that deep interest in the question and that sympathy with those earnest persons who, like him, are trying to solve it, that are perhaps the most helpful attitudes which Northern people can bring to the subject.

F. C. M.

"Semitic Religion."

Primitive Semitic Religion To-day. By Samuel Ives Curtiss, Professor of Old Testament Literature and Interpretation, Chicago Theological Seminary. Chicago: Fleming H. Revell Co.

This is a work of unusual interest and value. If we are not mistaken, it marks a very decided advance in the actual knowledge of the subjects with which it deals. Hitherto writers on Semitic Religion, like Robertson Smith, have dealt with the material presented in Arabic literature. It was reserved for Professor Curtiss to institute a systematic investigation into the traditional religious ideas, institutions, and rites as they actually exist at the present day among the Syrians and Arabs. He soon found ample ground for the conjecture with which he set out, that ancient institutions had been transmitted from the remotest past to the present moment. While some of the facts presented by Professor Curtiss have found mention before in the narratives of travelers, it was as isolated instances, the historical and religious significance of which were hardly recognized. It was not felt that they were features of a system of things, widely prevalent and perhaps of immense antiquity. It is particularly interesting to note the fact that the missionaries, English and American, learned men, many of them, and long resident in the East, were quite ignorant of the features of this popular religion so widespread among the people with whom they had cast in their lot. They were aware of the existence of local superstitions of course, but failed to realize their real significance and their influence upon the lives of hundreds around them.

Among the subjects dealt with are the "local divinities." Here

we have what is often a sort of saints' worship, associated with sacred rocks or stones, with fountains and with trees. "High Places" and the shrines connected with them, and sacred groves, remind us at once of certain features of the Old Testament history. Many such are still in existence, and are served by priests or "holy men," as in the old time. Vows and annual festivals connected with these shrines and in honor of the local saint or "Weli" are of frequent occurrence from Palestine to the Siniatic Peninsula. The Old Testament student thus finds numerous living illustrations of observances recorded in the sacred narratives and referred to by the Prophets of the Old Dispensation.

These investigations throw some new light upon important questions under discussion among students of Comparative Religion—questions not without interest also in the field of Supernatural Religion. Professor Curtiss finds no trace of the burnt offering among the present day Semites, or of altars erected in the past for that purpose. Furthermore, while the sacrificial victims are always eaten by the worshippers, he fails to discover any idea that this is a necessary feature or that it has any sacrificial significance. He, therefore, parts company with Robertson Smith and other authorities who have found in the "sacrificial feast" the very essence of the primitive rite. He even questions whether the expression "sacrificial feast" is not a misnomer. On the other hand, he has found a widespread custom involving the expiatory or sanctifying use of blood, and in this, which had previously so far escaped the observation of other enquirers that its existence was denied by residents of long experience in Syria and Palestine, Dr. Curtiss finds the root principle of sacrifice. The facts which he presents are of course undeniable. There is room for doubt, however, how far his deductions are sound. We question whether on the basis of his discoveries even taken by themselves, the matter can be brought to so simple an issue. Certainly the gift idea looms very largely. Vows are paid in the shape of offerings to the Weli. "As soon as the animal is killed, it ceases to belong to the one who offered it, and becomes the property of the Weli" (p. 172). We should have no quarrel with the statement on p. 229, that "the original element in sacrifice was not its consumption by fire, but in its being presented to God, and if it were an animal, in its blood being shed." The purpose we understand to be the presentation; the shedding of blood the means of accomplishing this acceptably. This makes the sacrificial meal secondary instead of primary, which seems to us to be the teaching also of supernatural religion. The worship of God comes first, the blessing of the worshipper second.

Professor Curtiss suggests no other solution of the non-existence of the burnt offering among Syrians and Arabs except that it never had any place among them. But granting that it was not primitive, it would still be a question why an institution at one time so widespread among some of the Semitic peoples never took root among these. Again, while we may accept with little reservation the author's conclusion that the customs and rites which he has found to exist through such wide areas and among scattered tribes represent primitive usage transmitted "through the milleniums" we cannot argue with quite the same confidence, that everything primitive has been preserved, or that ideas connected with those rites which have come down to us, have remained unchanged. Doughty's experience, p. 159, may suggest a reason why whole burnt offerings might have fallen into disuse. The wandering tribes are exceedingly dependent upon animal food. Our author has nothing to say of Totemism, upon which Robertson Smith and others lay such stress in connection with their theory of sacrificial feasts. Apparently he discovered nothing similar to the totemistic clan among the modern Semites. He freely acknowledges that much further investigation is necessary in order to arrive at true conclusions as to the conception of God among the Syrians and Arabs. There is no sphere of things more difficult of approach in any direct way among barbarous or savage people. Another field of enquiry is suggested by the fact that many Syrian Christians of "the Greek Church" are deeply involved in the local superstitions of their pagan or Moslem contemporaries. Professor Curtiss makes no distinction between the one and the other. It is possible that there are, after all, distinctions which it might be of interest to investigate.

We have found the entire volume full of fascinating interest. The enthusiasm of the writer communicates itself to the reader. There is much of the freshness and elation which accompanies the consciousness of entering upon hitherto untrodden fields. While doubtless much remains to be done, Professor Curtiss has done much more than break the ground. He has produced a work which cannot be ignored by future writers. It remains to be said that as a specimen of book-making the volume does great credit to the publishers. Its usefulness, as well as its beauty, is much enhanced by the admirable illustrations mostly taken from original photographs.

W. J. G.

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.—*Selected.*

The last day lies hid; therefore watch every day.—*St. Augustine.*

The Family Fireside

COMFORT.

As on our way we wander,
Our weary pilgrim way,
How oft we find refreshment
To strengthen day by day.
God's blessed words of promise,
Like Manna sent from Heaven,
To comfort, help, and nourish
Our weary souls are given.

We often are bewildered,
And turn us from the road
That leads, in narrow straightness,
To God's own blest abode.
And then we hear the voices
Of angels hov'ring near;
In sweet and winning music
They fall upon the ear.

And to our fearful spirits
There comes a Heavenly Light
To guide us through the darkness,
And keep us from affright.
We feed upon the Manna
And journey on refreshed;—
We listen to the voices,
And listening, are blest.

The Light thus beaming o'er us
Our wand'ring steps will guide,
And by its gleaming cheer us,
Whatever fate betide;
And, so, as on we journey,
Along our pilgrim way,
We find our sweet refreshment
To strengthen day by day.

Woodside, Md. Mrs. Katharine Sargent Olds.

SUNDAY DINNERS AND CHURCH GOING.

By L. E. Chittenden.

Probably no excuse for non-attendance at church is heard more frequently than "I have no servant, and as it is the only day that the family is all at home together I feel that I must stay at home and get a good hot dinner for them." This article, therefore, is for Marthas of that sort.

It requires planning, there is no doubt about that, and a good deal of extra work on Saturday, but it is entirely possible to serve a good dinner in thirty minutes after getting home; and there are few families so unreasonable as to object to that short delay.

If you desire soup as your first course, you undoubtedly know that it is much better made the day before, strained, cooled, and skimmed the next morning; then add what you like in the way of furbishing to its clear brown aspic, so that it shall not exceed the time limit in cooking. After the jelly heats to the boiling point, maccaroni, noodles, or tomatoes, will cook in twenty minutes. The onion can be cooked with the stock the day before. Clear, brown soup, spiced and hot, and served in small bowls or cups as bouillon, makes a fine appetizer for the good things coming.

An old-fashioned chicken pie is a delightful Sunday dinner meat and is a trifle better if anything for being made on Saturday and warmed on Sunday. The chickens should be stewed until they will slip from the bones; when boned, place in a deep earthen dish with lots of gravy; season highly with salt and paprika, a sprinkle of celery seed in the cooking process adds a piquant flavor, and the old-fashioned cooks also stew with a small piece of salt pork, or bacon.

Make a rich paste to cover the top, cut a hole in the middle for air, and bake slowly until well browned. By omitting the under crust you avoid the inevitable soaking which renders pastry unwholesome and indigestible. If there are dyspeptics in the family you can use this recipe for pastry which is warranted digestible.

Put two tablespoonfuls of lard in a cup of boiling water, sift a full cup of flour with salt and pinch of baking powder, stir the boiling water and lard into the flour until it is of the right consistency to roll out.

It is said that the ice-cold ingredients of pastry are what cause it to be indigestible, and this recipe obviates this trouble.

But if you can digest it, take a cup of sifted flour salted,

and with a fork work in two large tablespoonfuls of lard or butter until the flour looks like corn-meal, moisten with three tablespoonfuls of ice-cold water; roll out quickly, once; much rolling makes tough pastry.

A roast of veal or lamb may be almost finished on Saturday, and the potatoes boiled, then when you come from church put the potatoes around the roast and into the hot gas or gasoline oven, and in thirty minutes they will be ready for the table and quite as good as though you had remained at home to cook them.

Porterhouse steak and mushrooms can be prepared in thirty minutes also, and nothing can be more palatable. Asparagus, spinach, and cauliflower, and cold slaw, may also be prepared inside of thirty minutes.

I know a woman who lives next door to the church, who puts her roast unseasoned in the double pan and gasoline oven at 10 o'clock. At 10:30 she bastes it with hot salted and peppered water, then she closes the pan, goes to church with a quiet conscience, and trusts the roast to her stove and the self-basting roaster, and that woman has a reputation for cooking meats, based largely on the verdict of Sunday guests who have partaken of these self-same roasts.

Salad dressing can be made the day before, also cake and desserts; and the vegetables should be prepared for cooking and left in cold water, and the table set with exquisite taste before you go.

By the way, if you wish an epicurean touch for your soup course, serve with grated cheese. It is delicious.

Should you wish an entrée, nothing is better than creamed sweetbreads (parboiled and separated the day before). They are creamed by melting a tablespoonful of butter in a skillet and stirring an equal quantity of flour into this, then pour in a pint of rich unskimmed milk, or thin cream, add the sweetbreads, and serve on toasted squares of crustless bread.

If you wish them escalloped, prepare with crumbs, butter, and milk, exactly like oysters, and bake thirty minutes or until you are ready to serve them.

Tomatoes may be pared and stuffed with chopped nuts, ground chicken or lamb, capers, celery, cress, or anything savory and dressed with a cream mayonnaise.

Cake and fruit and coffee are always a good combination for dessert. Prune soufflé, moulded gelatines, Spanish cream, or cup custards, the latter either carameled, or garnished with candied cherries, and chopped almonds, or plain, flavored with sherry wine, are all as good or better to be made on Saturday.

"It's a lucky thing," said a small boy recently while coming home from Sunday School, "that the commandment about keeping the Sabbath day holy, don't say anything about mothers. Mothers have to work."

Yes, they do; but by planning a little, they can worship too, if they desire.

WHITE AND BLACK.

By Roland Ringwalt.

FROM the time when the slavery agitation, "like a fire-bell at night," roused Jefferson's fears, to the days of the Ku Klux Klan and the Force Bill, there was no lack of writing about North and South, white and black. No doubt much of the literature was valuable, but it was polemical rather than historical. There was a desire to make out a case for or against slavery, to justify or to condemn secession, to uphold or to denounce the Reconstruction policy. One could hardly read a page or even a paragraph without finding that the author held a brief on some controverted point, and many tons of printed matter have found their unlamented way to the rag dealers.

More than two decades ago a different spirit began to work. Survivors of both armies began to write about the war, not as controversialists but as narrators. They told what they had seen, campaigners described intricate movements, and tried to ascertain why and how battles were lost and won. Union men read with interest what their old opponents had to say about Stuart's famous ride or Lee's final movements before Appomattox. Old gray-coats sought to learn how the Northern hosts had met certain facts, and why they had moved on certain lines. The Aztec Club, small as were its numbers, exerted a powerful influence on the side of history. By calling together men who had fought together in Mexico, even though they fought against each other afterward, it strengthened the tendency to calm discussion. As years passed, there grew up a desire to mark out the bounds and lines of great battlefields. Men who had faced each other as enemies walked over the old ground, compared their maps, surveyed the same hills, looked into the same hollows, and parted on friendly terms.

With the study of the war there has grown up a study of the race that was the innocent cause of the war. Some of the sharpest criticisms on the negro have come from descendants of the old Abolitionists. Some of the warmest friends of the negro are to be found among old Secessionists. Forty years ago, heated minds declared that Emancipation would raise us to Paradise, and equally heated minds declared that it would hurl us into perdition. Everybody has learned that Emancipation has not done either the good or the harm that was anticipated. Lectures, essays, and volumes on Southern life, on the ante-bellum and post-bellum conditions, on the industrial outlook, or the public school system are written in a tone becoming the subject. Before reading anything on Southern affairs we ask whether the writer knows whereof he treats. We do not care particularly whether he supported or opposed the Constitutional amendments.

The old prejudices die slowly, but they are dying. A popular biographical series includes Lee and Johnston as well as Grant and Sherman. Two of the most delightful of recent biographies are the volume that tells of the great South Carolinian, William Lowndes, and the narrative that gives us Booker T. Washington's work for the education of his race. Already the intelligent white men of the South are glad that slavery is out of the way. In a short time the intelligent black men of the South will feel proud of the achievements of Southern men in the early days of the republic. We can find encouragement in glancing at another great English-speaking country. The bitterness between England and Scotland lasted for years after their political union, and the oft-quoted sayings of Dr. Johnson show how even powerful minds were fettered by traditional prejudice. But the Tweed ceased to be a boundary of thought, and Mason and Dixon's line is passing out of memory.

DRESS FOR CAMPING.

For a month's trip, two short skirts are desirable, so that in case of rain or accident a change can be made, writes Katherine A. Chandler in *Good Housekeeping*. A denim or a corduroy of a shade that will not show soil is the best for service. Both should be of the same color and then one jacket is sufficient. We have the dressmaker make two pairs of leggings of the same material as the skirts, and they prove very satisfactory. The three or four shirtwaists should be of cotton crêpe or seersucker, as these look quite well after the primitive laundering at a mountain brook, without a flatiron. A soft canvas hat is the best head protection, although a sunbonnet is often preferred by those who can bear them over their ears. A sweater is a great comfort; but whether it be taken or not, a large shawl or golf cape is necessary for the hours of resting in the twilight. Comfortable shoes are the greatest essential to a pleasant trip, and these should be tried some days before leaving home. There are fine boots now made just for tramping, but we like best the lighter ones that our feet have grown used to. Just before starting we have a heavy sole put on and Hungarian nails fixed in both soles and heels. Unless they are nearly new, two pairs of tramping shoes should be taken, as the stitches in old shoes are soon loosened by moisture. A lighter pair for resting in camp is necessary to keep the feet in good condition. In long tramping the feet can be saved by wearing two pairs of stockings, a cotton pair next the feet and a woolen pair on the outside. These rub on each other and the foot escapes blisters. Two sets of underwear are all that are needed, and they should be of a material that will stand laundering in the passing stream or lake. A large quantity of hairpins and safety pins and a mending bag will be found indispensable to a tidy appearance throughout the trip.

HOUSEHOLD HINTS.

Cool rain-water and soda will remove machine grease from washable fabrics.

Sheets put away for any length of time laundried are much more likely to turn yellow than those which are simply washed.

To clean oil from wood:—Make a strong lye of pearl ashes and soft water, and add as much unslaked lime as it will take up. Stir it together and let it settle a few moments. Bottle it and stop close. Have ready some water to weaken it when used, and scour the board with it. Work carefully and expeditiously, as the mixture, if it remains too long upon the wood, will discolor it.

A mattress should be cleaned and made over every year. It should be well aired every day, and once a fortnight taken out of doors, where it can sun, and be beaten with a smooth, slender stick. The places where it is tacked should be brushed with a stiff brush, as well as the edges where the braid is sewed on. A covering made of unbleached cloth is useful to keep the mattress clean. It is slightly tacked so as to come off for occasional washing.

The Living Church.

RATES FOR DISPLAYED ADVERTISING.

Three columns to page. Length of column, 160 lines. Width, 2⅜ inches. 14 agate lines to the inch.

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CLASSIFIED ADVERTISEMENTS.

Notices of Death, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cents per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to The Living Church, Milwaukee, Wis.

Church Kalendar.

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Aug. 1—Friday. Fast.
" 3—Tenth Sunday after Trinity.
" 6—Wednesday. Transfiguration.
" 8—Friday. Fast.
" 10—Eleventh Sunday after Trinity.
" 15—Friday. Fast.
" 17—Twelfth Sunday after Trinity.
" 22—Friday. Fast.
" 24—St. Bartholomew. Thirteenth Sunday after Trinity.
" 29—Friday. Fast.
" 31—Fourteenth Sunday after Trinity.

Personal Mention.

The address of the Rev. John V. Ashworth is 2659 Hutchinson St., Philadelphia.

It was erroneously stated last week that the Rev. J. G. H. Barry had accepted a call to Grace Church, Madison, Wis. Mr. Barry still has the call under consideration.

The Rev. Walter E. Bentley, General Secretary of the Actors' Church Alliance of America, was recently elected President of the New York local chapter of the organization.

The Rev. John T. Foster and family are spending the summer in Colorado. Address, Silver Cliff, until Sept. 1st.

The Rev. J. McAlpin Harding of Trenton, N. J., is spending his vacation in Columbia, Sullivan, and Bradford counties, Pa.

The Rev. D. C. Hinton of the Church of the Advent, Boston, will spend August and September in England.

The address of the Very Rev. Albion W. Knight, Dean of St. Philip's Pro-Cathedral, Atlanta, Ga., will be, Chicago Resort Club, Charlevoix, Mich., where he, with Mrs. Knight and Miss Ada, will remain until Sept. 16th.

The Rev. James H. Lamb, rector of St. David's Church, Radnor, Pa., may be addressed at St. David's Rectory, Devon, Pa.

The Rev. H. G. Limric is rector of St. Mark's Church, Sidney, Ohio.

The Rev. J. M. McBride has resigned as minister in charge of Trinity Church, Kirksville, Mo., to take effect Oct. 18th.

The Rev. F. A. McElwain has been appointed minister in charge of the missions at Neosho and Monett, Diocese of West Missouri. Address at Neosho, Mo.

The Rev. Edmund A. Neville has resigned the charge of All Saints' Church, West Plains, Missouri, and its associated missions, and accepted the charge of All Saints' parish, Nevada, Mo. During the summer he is in charge of the Church of All Angels, Sisson, Cal. After Sept. 1st, address Nevada, Mo.

The address of the Rev. Frederic Pitts is changed to Rushford, Minn.

The Rev. Horace M. Ramsey, M.A., of La Grande, Ore., was appointed Elgenbrodt Fellow of the General Theological Seminary by the late Dean Hoffman only two days before the death of the latter. He will reside at the Seminary the ensuing seminary year and will do graduate work there and at Columbia University.

The Rev. Milton S. Runkle has resigned the rectorship of the Church of the Good Shepherd, Des Moines, Ia., and will take a needed vacation and rest before resuming work. He may be addressed at Lisbon, Iowa.

The Rev. William Ashton Thompson will, on Oct. 1st, become rector of St. James' Church, Woonsocket, R. I., succeeding the Rev. William Sheafe Chase, who resigns to accept work at the Cathedral of Long Island.

The Rev. Marcus Alden Tolman will have charge of St. Mary's Church, Newton, Lower Falls, Mass., during the absence of the rector, the Rev. T. L. Cole, while on his vacation.

The address of the Rev. R. T. Wilson is 452 S. Pearl St., Denver, Colo.

The address of the Rev. Edwin B. Woodruff is changed to 3313 Forest Ave., Kansas City, Mo.

ORDINATIONS.

Priests.

Central Pennsylvania.—On Thursday, July 31st, at the Cathedral of the Church of the Nativity, South Bethlehem, the Bishop of Central Pennsylvania ordained to the priesthood the Rev. Hector Gordon Munro and the Rev. Charles Webster Boot. The sermon was preached by the Rev. Bert Foster, D.D., of Marietta, and sundry of the clergy were present, and united in the laying on of hands.

DEPOSITIONS.

Tennessee.—This is to certify that, in the Otey Memorial Church, Sewanee, Tennessee, on the 28th day of July, 1902, in the presence of Arthur Howard Noll and Churchill Eastin, presbyters, acting under the provision of Canon V, Sec. 1, Title II., of the Digest, I did pronounce and record the deposition from the ministry of George W. Honesty, M.D., a presbyter of this Diocese, he having declared to me in writing his renunciation of the ministry of the Church.

(Signed) Thos. F. Gailor,
Bishop of Tennessee.

OFFICIAL.

DIOCESE OF EASTON.

At a meeting of the Standing Committee, held July 8th, the following resolution was unanimously passed:

Resolved, That the Standing Committee of the Diocese of Easton respectfully asks that all action looking to the Consecration of a Bishop or Bishops for Mexico be postponed until the meeting of the General Convention.

Resolved, That a copy of the above be sent to the Presiding Bishop and published in all the Church papers.

David Howard,
Secretary.

MEMORIAL.

Miss Pattie Coffield.

At a meeting of the Woman's Guild of St. Thomas' Mission at Rockdale, Texas, the following minutes and resolution were adopted by a unanimous standing vote:

This Guild desires to record its sense of severe loss and deep bereavement it has sustained in the death of its late and most efficient Treasurer, Miss Pattie Coffield. Twice at different times she has served the Guild as Treasurer, and has always proved herself a faithful, prompt officer, gathering carefully into God's Treasury on earth, but not forgetting that most important matter to "Lay up treasures in Heaven." In her life she was an example of gentle, cheerful Christianity, meeting death in the same serene, calm spirit in which she lived, with her last breath proclaiming, Jesus was hers, and a perfect trust in a reward in Heaven. Numbered among those in the divine benediction, "Blessed are the pure in heart for they shall see God," she has passed from a life of blessing to those with whom she was associated, to the eternal happiness of the Church Triumphant. In presenting this minute we would recommend the passage of the following:

Resolved, That in the death of Miss Pattie Coffield the Woman's Guild of St. Thomas' Mission desires to record its keen sense of loss at the removal by death of so sympathetic a friend, so faithful an officer, an ensample of gentle, sweet womanhood. We are cast down, that we must mourn her absence, yet rejoice that she rests from her labors, feeling sure her works do follow her. And further, be it

Resolved, That the Secretary forward a copy of this minute and resolution to the bereaved family, together with our deepest sympathy.

Respectfully submitted,
The Woman's Guild of St. Thomas' Mission.

WANTED.

Positions Offered.

ORGANIST AND LEADER for mixed choir in a city of 15,000, Michigan. Please state terms and address Japonica Cottage, Pointe Aux Pins, Mich.

ORGANIST AND CHOIRMASTER—in suburb to large mid-Western city. Vested male choir. Salary, $500. Address, Organist, care The Living Church, Milwaukee.

WANTED. TEACHERS.—Men, unmarried, Episcopalians preferred: (1) Elementary Department; (2) Elementary Woodwork (Sloyd), and Bookkeeping; (3) Choirmaster. Salaries, about $600 and living for school year. Apply, B. F. Clark, 378 Wabash Ave., Chicago.

WANTED, CURATE.—Priest or deacon, unmarried, for large city parish. Address, Rector, 2419 California St., San Francisco.

PRIEST OR DEACON to teach in Church School, and take light Sunday duty. Also priest for itinerant mission work. Archdeacon Batty, Hoffman Hall, Nashville, Tenn.

Positions Wanted.

POSITION AS ASSISTANT, by an unmarried priest. Experienced director of surpliced choirs. Address, Churchman, care The Living Church, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER of ability, desires position. Address, X, care Living Church, Milwaukee.

RETREATS.

Notice of Retreat.—The Fifth Annual Retreat for Priests, under the auspices of the New York Catholic Club and the Confraternity of the Blessed Sacrament, will be held in the Church of the Holy Cross, Kingston, N. Y., beginning Monday evening, Sept., 29th, 1902, with evensong at 7:30, and concluding with Mass at 7 A. M., Friday, Oct. 3d. The expense for board and lodging for the period of the Retreat will be $5.00.

The conductor will be the Rev. Father Hughson, O.H.C.

Any priest desiring to attend, please send word, as soon as possible to

Rev. Augustine Elmendorf,
of the Committee.

Committee of the C. B. S.:
Rev. G. W. Lincoln,
Rev. P. C. Pyle,
Rev. J. G. Ewens.

Committee of the N. Y. C. C.:
Rev. G. M. Christian, D.D.,
Rev. C. M. Hall,
Rev. A. Elmendorf.

SUMMER RESORTS.

THE PITNEY, New York Ave., Atlantic City, N. J., 200 yards from Beach. Rebuilt and newly furnished throughout; 50 new rooms; large porches. Capacity, 225. Rates, $10 per week, up. New management. W. J. Imel.

MISCELLANEOUS.

A LADY wishes to dispose of 6 yards of very handsome imported cream white damask silk, suitable for a Cope or Altar Cloth. Address S. T., 31 Chestnut St., Boston, Mass.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to Francis A. Lewis, Accounting Warden, 512 Walnut Street.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd.
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

APPEALS.

EPHPHATHA REMINDER.

Twelfth Sunday after Trinity offerings and gifts to the Church Mission to Deaf Mutes, New York, may be sent to Rev. Thomas Gallaudet, D.D., General Manager, 112 West 78th St., New York, or, Mr. H. G. Wisner, Treasurer *pro tem.*, 45 Cotton Exchange.

Ephphatha Sunday offerings for the expense of Church work among Deaf Mutes in Western and Northwestern Dioceses will be thankfully received by the undersigned General Missionary in charge. Rev. James H. Cloud,
2606 Virginia Ave., St. Louis, Mo.

The "Voiceless Ministry" of the Church in the Diocese of the Mid-West again asks to be remembered with Offerings on next Twelfth Sunday after Trinity by the parishes within the limits of that missionary district.

Rev. A. W. Mann,
General Missionary.
21 Wilbur St., Cleveland, Ohio.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

Studies in the Lives of the Saints. By Edward Hutton, author of *Frederic Uvedale.* Price, $1.25 net.

Society in the Elizabethan Age. By Hubert Hall, F.S.A., of H. M. Public Record Office, author of *A History of the Custom-Revenue in England*, etc. With eight colored and other Plates, by John Medland and the author. Price, $2.50 net.

J. B. LIPPINCOTT CO. Philadelphia.

The Temple Bible: *Jeremiah and Lamentations.* Edited by E. Tyrell Green, M.A. Price, 60 cents net.

Ezekiel. Edited by O. C. Whitehouse, D.D. Price, 60 cents net.

BOOKLETS.

THE MENG PUBLISHING CO. Chicago

Farmer Kilroy on Ivilooshin. By Kilroy Banks. Part I. Price, 25 cents.

PAMPHLETS.

Announcement. St. Mary's School, New York.

A Brief Sketch of the History of the Protestant Episcopal Church in the Missionary District of Western Texas. By the Rev. W. R. Richardson, rector of St. Mark's Church, San Antonio.

PUBLISHERS' NOTICE.

Arrangements have been effected between the publishers of the London *Church Times* on the one hand, and the publishers of The Living Church on the other, whereby each will act as subscription agents for the other in their respective countries. American subscriptions to *The Church Times* will be entered at the rate of $2.25 per year. Orders should be sent, and remittances be made payable to The Young Churchman Co., Milwaukee, Wis. English subscriptions to The Living Church will be entered at the rate of 12s. per year. Orders should be sent, and remittances be made payable to Messrs. G. J. Palmer & Sons, 32 Little Queen St., London, W. C.

Churchmen in each country ought to be deeply interested in the progress of the Church in the other, and the two periodicals should go together into the library, wherever it may be practicable.

The Church at Work

BROTHERHOOD OF ST. ANDREW.

The Eastern Lines of the Western Passenger Association, covering points west of Chicago and St. Louis and east of the Missouri River, have just promulgated a special rate for delegates and visitors to the Convention of the Brotherhood of St. Andrew at Boston, Oct. 9-12, of a single fare for the round trip. Tickets will be good for return from Boston not later than Oct. 13; or by depositing ticket with Boston terminal lines not earlier than Oct. 9 nor later than 12 o'clock noon of Oct. 13, and payment of fee of 50 cents, an extension of return limit to Nov. 12 will be granted. Further information may be obtained from the local ticket agents in territory mentioned. All visitors to the Convention who register at Brotherhood headquarters, Horticultural Hall, Boston, will be entitled to the special railroad rates, as well as to the special hotel rates and other privileges granted to Brotherhood men. Intending visitors will be met on arrival in Boston if they will write beforehand to the Brotherhood of St. Andrew, Post Office Box 2039, Boston, Mass.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Jubilee Week at Upper Providence—Philadelphia Notes.

At St. Paul's Memorial parish, Oaks and Audubon, the keeping of the fiftieth anniversary of the founding of the parish was begun on Sunday, July 27, and continued throughout the week.

It is important to state that the parish buildings comprise the church at Oaks, erected in 1872 as a memorial to the Rev.

Union Church.
1832.
Now "Chapel of Ease,"
Audubon Village.
[Cut at upper left side.]

St. Paul's.
(Memorial of Rev. Dr. May.)
1872.
Oaks.

Oakland Sunday School
and Founding of the Parish. 1852.

Buildings of St. Paul's Memorial Church, Oaks, Pa.

James May, D.D., the second rector of the parish; a union church at Audubon village, about one mile from the parish church, founded in 1832, now used as a "chapel of ease," in which the Sunday morning service is held each year from May to November;

REV. T. P. EGE.

and the Oakland Sunday School building, of date 1852, which represents the founding of the parish. Six clergymen have served the parish from the foundation, the present incumbent being the Rev. Thompson P. Ege, who entered into residence in January, 1901. Although showing small communicant strength numerically, guilds, whose membership lists include worshippers of both sexes and varying ages, are in active work, strengthening the parish efficiency, while the aggregate value of the properties is some $25,000. The church will accommodate about 200 people, and possesses a comfortable rectory, in good repair.

During the Jubilee week services were held daily, in the evening, on week days; the Sunday services being early celebration of Holy Communion in the parish church at Oaks; morning prayer in the union church at Audubon, with address upon the subject, "Advantages and Facilities for Progressive Church Work and Influence, To-day, and Fifty Years Ago." At evening prayer an historic address was given by Mr. Caleb Cresson, Jr. Wednesday was devoted to the Sunday School part of the festival. The special preachers at the other services were the Rev. Messrs. Stewart P. Keeling, assistant at St. Peter's, Germantown, A. L. Urban of Phoenixville, H. M. G. Huff, Secretary of the Diocese, Geo. W. Lamb, assistant at St. Timothy's, Roxborough, and Harvey S. Fisher, rector of St. John's, Norristown. Saturday was devoted to a festival picnic. A choir of men and boys, vested, and assisted by the parish choir, rendered the music at all the Jubilee services.

One result of these Jubilee services, aside from the benefit to the parishioners, is the profound impression made by the Church and its services upon the surrounding community, made up, as it is, of a large settlement of Dunkards, and German Reformed peoples.

This semi-centennial was especially marked by the placing of a neatly executed tablet upon the wall of the interior of the church, inscribed:

In memory of the Blessed Trinity. *Amen.*

✠

This Parish

Founded 1832 Organized 1852

Incorporated 1866

This Church built and Consecrated 1872

The tablet is of Indiana limestone, executed after a design prepared by Charles M. Burns, architect, Philadelphia.

A LONG DESIRED improvement has been attained at the House of St. Michael and All Angels, Philadelphia, in the painting of the halls and stairways. The cost is about $100.

The children of the House (colored cripples) enjoyed a barge ride recently, through the munificence of a constant friend, and by invitation, spent the afternoon about the grounds of the Church of St. James-the-Less, Falls of Schuylkill. Tea was served, and games provided for the children. Evensong in that beautiful parish church closed an enjoyable day to the little cripples.

A new stone wall has replaced the old fence at the rear of the Mission House grounds, through the liberality of Mr. G. Theodore Roberts. This repair has been greatly needed for a long time, and its accomplishment involved a considerable expense, which has been cheerfully defrayed by Mr. Roberts. Response to the "Summer Appeal," issued by the president of the board of trustees, for funds with which to support the work during the summer months, aggregates thus far, some $346. The gifts range from $2 to $50, indicating the scope of interest felt in this helpful charity.

ST. PAUL'S CHURCH, Chestnut Hill (the Rev. J. Andrews Harris, D.D., rector), has been improved by the addition of a Baptistry, erected by Mr. Alexander C. Humphreys as a memorial to his two sons who were drowned a year ago when the family were traveling on the Nile. One of the brothers fell into the river, and the elder brother, in a vain attempt to rescue him, also lost his life. This memorial Baptistry contains a tablet, set in the wall, bearing this inscription:

"This Baptistry is dedicated to the service of Almighty God, in loving memory of two brothers, Harold Humphreys, born December 1, 1877, and Alex. Crombie Humphreys, Jr., born May 28, 1894. Died together, February 12, 1901."

THE REV. JAMES HART LAMB has removed with his family into the rectory of St. David's Church, Radnor, to which parish he was elected as rector at Easter. Delay in his occupying the rectory was occasioned by a necessary and thorough overhauling of the house, the work of which has now been about completed. The work consisted of plastering and papering; painting, inside and out; placing additional windows and an entire new roof; outside kitchen and range, and bath room re-fitted with latest style of plumbing and fixtures. When the work was begun, it was planned to expend about $600, but it was later decided to make a thorough job at once, and the total cost amounts to about $1,700.

SWEET BREATH

WHEN COFFEE IS LEFT OFF.

A test was made to find if just the leaving off of coffee alone would produce an equal condition of health as when coffee is left off and Postum Food Coffee used in its place.

A man from Clinton, Wis., made the experiment. He says: "About a year ago I left off drinking coffee and tea and began to use Postum. For several years previous my system had been in wretched condition. I always had a thickly furred, bilious tongue and foul breath, often accompanied with severe headaches. I was troubled all the time with chronic constipation, so that I was morose in disposition and almost discouraged.

"At the end of the first week after making the change from coffee to Postum, I witnessed a marvelous change in myself. My once coated tongue cleared off, my appetite increased, breath became sweet and the headaches ceased entirely. One thing I wish to state emphatically, you have in Postum a virgin remedy for constipation, for I certainly had about the worst case ever known among mortals and I am completely cured of it. I feel in every way like a new person.

"During the last summer I concluded that I would experiment to see if the Postum kept me in good shape or whether I had gotten well just from leaving off coffee. So I quit Postum for quite a time and drank cocoa and water. I found out before two weeks were past that something was wrong and I began to get costive as of old. It was evident the liver was not working properly, so I became convinced it was not the avoidance of coffee alone that had cured me, but the great value came from the regular use of Postum."

STATE OF OHIO, CITY OF TOLEDO } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL.} A. W. GLEASON,
Notary Public.

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Send 2 cents postage for SUMMER VACATION TOURS, and with statement of any special preference, to O. W. Ruggle, G. P. & T. Agt., M. C. R. R., Chicago.

CONVENIENCE FOR TRAVELERS.

IT IS FOUND IN THE INTERCHANGEABLE MILEAGE TICKET.

The interchangeable mileage ticket issued by the New York Central is good over more than 6,000 miles of railway east of Buffalo, including the New York Central & Hudson River and branches; Rome, Watertown & Ogdensburg and branches; Carthage & Adirondack; Mohawk & Malone; St. Lawrence & Adirondack; New York & Putnam; New York & Harlem; Pennsylvania Division of the New York Central; West Shore Railroad, including its Chenango and Wallkill Valley branches; and the Boston & Albany Railroad.

Over all of the above roads the tickets are good in the hands of the bearer for one person or a dozen, and good until used, there being no limit to the ticket. They are also accepted for passage, subject to the local rules and regulations, on the following lines: Buffalo, Rochester & Pittsburgh Railway; Central Railroad of Pennsylvania; Pittsburgh, Johnstown, Ebensburg & Eastern Railroad; Philadelphia & Reading Railway; and Atlantic City Railroad.

These tickets are sold at the flat rate of two cents per mile, and that they are a great convenience to the public is proven by the fact that thousands of them are in the hands of not only regular travelers but of many families that travel only occasionally, as they are always ready for use and enable their holders to travel on all the New York Central lines east of Buffalo at two cents per mile without waiting for rebates or proof of ownership.—*From the Albany Argus.*

All Saints' (Philadelphia) Chapter, Brotherhood of St. Andrew, has begun a series of services on Sunday afternoons in the open air. The location of the church, at Twelfth and Fitzwater Sts., is in a densely populated district, and doubtless some beneficial results will follow these heroic efforts of the Chapter members.

The Rev. Charles Fiske has resigned the rectorship of the Church of the Transfiguration, Philadelphia, to become rector of St. John's Church, Somerville, N. J., and will enter upon his new duties in September. Mr. Fiske came to the Transfiguration in June, 1901, about which time the church passed from the *pewed* to the free system, and a daily celebration of the Holy Communion had been established. During the brief period since the transition, a gratifying work has been done, and a considerable growth is apparent. On all sides the parish has gone forward—spiritually and materially. The present system is largely responsible for the success of the work thus far.

The Rev. Horace A. Walton has been called to, and accepted, the rectorship of the parish of the Good Samaritan, Paoli, Pa., and will take up his work there Oct. 1st. Mr. Walton was graduated from the University of Pennsylvania in 1890, receiving the degree of Bachelor of Arts, and from the General Theological Seminary in 1894, with degree of Bachelor in Divinity. He was ordained deacon and priest by Bishop Whitaker and became assistant at St. James' Church, Philadelphia, under the Rev. Dr. Blanchard, where he remained until Dr. Blanchard's resignation about two years ago. Since then he has been attached to the clerical staff of old St. Peter's, Philadelphia, from which parish he goes to assume the rectorship of Paoli.

ALABAMA.

R. W. Barnwell, D.D., Bishop.

Burial of Bishop Barnwell.

Fuller reports are received by mail of the burial of the late Bishop Barnwell, from St. Paul's Church, Selma, July 26th.

Promptly at 8 o'clock the massive doors at St. Paul's Church were thrown open and hundreds who loved and honored Bishop Barnwell in life filed past his bier to get a look for the last time at his beloved face, until 10 o'clock, when the doors of the church were closed. Soon afterward, when the doors were opened again, the church soon filled, while hundreds stood on the sidewalk and lawns outside the church.

At 10:30, as the big bell in the tower of St. Paul's ceased to toll, the funeral party moved up the nave, preceded by the clergy, half of whom took places behind the chancel rail, and the other half had seats reserved for them in the nave.

The vestrymen of St. Paul's, who for so many years had served under the dead Bishop, their former rector, served as active pallbearers, while the clergy acted as honorary pallbearers. Bishop Gailor of Tennessee and Bishop Nelson of Georgia preceded the family. As the procession moved up the aisle Bishop Gailor read the opening sentences. The Rev. John G. Murray read the lesson and the choir then sang a hymn and Bishop Nelson read the collects. Mr. Murray requested the clergy to meet at the church after services at the grave. At the grave the Rev. T. J. Crosby, rector of St. Paul's, read the committal.

Bishop Nelson then closed the service: the Bishop's crook and the episcopal colors, purple and white, were placed in the grave on the casket. Many beautiful floral tributes were received from all over the State as tokens of the love and respect in which Bishop Barnwell was held. Many prominent persons from all over the State were present to attend the funeral.

The Bishop of South Carolina has been invited to preach a memorial sermon at the opening of the special Council in October.

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ARKANSAS.

Wm. Montgomery Brown, D.D., Bishop.

A Novel Litigation.

Mrs. L. E. B. O'Connor died March 11th, 1899. She was an earnest communicant of the Church, and a member of St. John's parish, Helena, for many years. At her death she left her estate to the parish, estimated to be worth $15,000. Under the law of the State of Arkansas it takes two years to settle an estate. At the expiration of that time the heirs of Mrs. O'Connor brought suit on the ground that the rector and vestry of St. John's Church could not hold the property, being unauthorized by law to hold real estate. It is rather strange, for St. John's parish has been in existence for fifty years and in that time has held a good deal of real estate, and has received property by devise, and transferred property on one or two occasions. The lower court has just upheld the validity of the will, but the case is to be carried to the Supreme Court. It will be well to have the matter settled, and if it is settled in favor of the parish, the fund from the O'Connor estate will be the beginning of an endowment for the parish. The parish at present is in a prosperous condition and one of the leading parishes in the work of Missions in the State. The present rector, the Rev. Charles H. Lockwood, has been in the parish for nearly fourteen years.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.

The Treasurer.

The Standing Committee has appointed Mr. Seymour H. Stone, whose address is 420 James St., Syracuse, Treasurer of the Diocese, in place of Mr. Geo. J. Gardner, deceased.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Choir Camp—City Notes.

The choir of St. Peter's Church, Chicago, enjoyed the recreation of going into camp for a week in July, at Paddock's Lake, near Racine, Wis. About forty persons made up the camp population. A full service was given on Sunday at a neighboring pavilion, which was largely attended by persons resident in the vicinity.

The Rev. N. B. Clinch of Rockford, Ill., is taking the services at Grace Church, Chicago, during August. The Rev. Frederick Thompson, late Chaplain of St. Alban's School, Knoxville, Ill., is taking the services at St. Bartholomew's, Englewood, during the absence of Dr. Fawcett in Europe.

It is reported that the Rev. D. S. Phillips, D.D., of Kankakee, is to become editor of the *Diocese* September 1st. The Rev. J. C. Sage of Dubuque has been editing the paper at the cost of considerable personal inconvenience since his transfer to the Diocese of Iowa.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Arkansas Valley—Pueblo.

Within a very short time there will be three missionary priests at work in the valley of the Arkansas, which a few years ago was nothing but a sandy desert. It is all changed now. By means of scientific irrigation and a study of the soil, the valley has become luxuriantly productive. The celebrated "Rocky Ford" melon or cantaloupe revels in the subalkaline sand which seems to add a sweetness to the fruit, whilst it draws its nourishment from the waters of the Arkansas, supplied to its roots by irrigation. Rain seems to be detrimental rather than helpful, by developing the leaves of the vine and reducing the sugar in the fruit. These facts were found out by Mr. Swink of Rocky Ford,

who has spent much time and money in the production of a cantaloupe that is far superior to that grown anywhere outside the Arkansas valley. "Rocky Ford" melons are *never* in the market before August. Then, with irrigation came fertility, giving two, and sometimes, three crops in the year of alfalfa, hay, and vegetables, and with the knowledge of these facts came the people to act upon it. But it will take time for these immigrants to get on their feet, pay for their home and water rights; in the meanwhile a large part of the salaries of the missionaries at these points must come from other sources.

If we wish the Church to be presented at all, it should be there *now*, to help with her ministrations and consolations a struggling people, who soon will be able to sustain the ministry themselves. Acting promptly, and largely on faith, Bishop Olmsted has placed priests at Rocky Ford and Las Animas. These, with the energetic parish priest of La Junta, will make three between Pueblo and the Kansas line.

On the application of the Rev. G. A. C. Lehman and a number of the parishioners of St. James', Pueblo, the Archdeacon of the Diocese has organized the mission by the election of an executive committee of five members. The executive committee came together immediately and one of the first official acts will be to assure the Rev. Mr. Lehman of a larger measure of work and help and of financial support.

Mr. Lehman's work among the colored people of St. Mary's mission has received a welcome impetus through the donation of three lots for the new church and rectory. These were obtained through the efforts of Canon Bywater, whilst officiating at Pueblo for the Rev. E. P. Newton.

The organizer, builder, and long time and only rector of Holy Trinity Church, Pueblo, surprised his parish, vestry, and hosts of friends in and outside the Diocese, by resigning last month. Mr. Newton had so associated himself with every movement for good inside the Church and outside, in the largest kind of charity, that his name is a household word not only in Pueblo but over the State of Colorado. He was an ardent missionary, self-sacrificing, unselfish, and untiring. He will serve on the staff of Calvary parish, New York.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Death of Mrs. Chamberlain.

Alice Cochran Chamberlain, wife of Dr. G. C. Chamberlain, who died at Middletown, Sunday, July 27th, was a great loss to St. James' parish (Rev. W. J. Wilkie, rector). Besides being most active in all affairs of the parish, she was greatly interested in all matters concerning the Woman's and Junior Auxiliary, of which she was a most active and devoted member. She was buried from the church on the 29th, the Bishop of the Diocese being present at the service.

The statement that was made in one of the Church papers that the Rev. W. D. Manross was to have charge of St. Matthew's Church, Wilmington, in connection with St. Michael's, is without authority.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

Gifts at Apalachicola.

A new altar, reredos, lectern, and prayer desk, at Trinity Church, Apalachicola, were blessed by the Bishop on Sunday, July 20th. The Bishop also preached and celebrated Holy Communion.

The altar is the gift of the Daughters of the King, and is of black cypress. The top is inlaid with five crosses in red cedar, and the front is in five gothic panels separated by pillars of the highest finish, giving an indescribably rich effect. The reredos and lectern were given by the Children's guild, and represent their efforts and savings for a number of years. The reredos is 10 feet high at the central arch and 14 feet long, and is made of white cypress so paneled and carved as to represent masonry, but without the heavy effect. The lectern is of beautifully blended black and white cypress, with trefoil base and carved standard. The prayer desk is a memorial from Mrs. C. I. Kimball, to her husband, Clark Ryder Kimball, a former warden and vestryman of Trinity Church, and is hand made, of choice black cypress in mediæval style.

The church in which these pieces are fitted is one of the oldest historic edifices in Florida, and the new furniture is from plans especially drawn to adapt it to the church.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Church Re-opened at Oshkosh.

Bishop Weller has reopened the old Grace Church, Oshkosh, which has been closed for many years past. This was a parish many years ago, which sunk into decadence, and the old church building has remained unoccupied for many years. It will be entirely remodeled and refitted and will be opened for services early in September. Bishop Weller will himself assume charge for the present.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

New Rector for St. Paul's.

St. Paul's parish, Milwaukee, has called to the rectorship the Rev. Wm. Austin Smith of Providence, R. I. Mr. Smith is a young man, 35 years of age. His early home was in St. Paul, and he was graduated in 1895 from Harvard. He then took a theological course at the Seabury Divinity School, Faribault, acting at the same time as an instructor and finally as associate rector, in Shattuck School. After graduation in the class of '98, he was ordained deacon by Bishop Gilbert, in St. Paul's Church, St. Paul, June 5th, 1898, and shortly afterward was transferred to Rhode Island, where he became assistant to the Rev. C. A. L. Richards, D.D., at St. John's, Providence. In that church he was ordained to the priesthood by Bishop McVickar, June 7th, 1899. Reports from Providence state that he gave great satisfaction in that city. After the resignation of Dr. Richards, in 1901, Mr. Smith was invited to succeed him, but declined, owing to ill health, and resigning his position as assistant, he went abroad, spending the past winter in Europe. He is now resident in Providence.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Coronation Service—Death of H. J. King—Memorials at Excelsior.

The rector of St. John's Church, St. Paul, the Rev. Theo. Sedgwick, will spend his August vacation in the Yellowstone Park.

A "Coronation" service will be held in the Church of the Good Shepherd, St. Paul, Aug. 9th. The city clergy and vested choirs will unite with the rector, the Rev. W. C. Pope, on the evening of the Coronation in rendering the service. Invitations have been extended to the Governor of the State, the heads of the militia, and the city authorities.

Herbert James King, a native of Quebec and for many years identified with St. James' parish, St. Paul, met with a serious accident recently, resulting in death 48 hours afterward. While driving a team of horses they became unmanageable, throwing him out of his buggy against an iron water trough. The funeral was largely attended by members

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that horrible plague, I have a harmless remedy, which I discovered by a fortunate chance while an invalid from rheumatism, and in order that all afflicted readers of this paper may learn about it, I will gladly mail them a trial box with book on rheumatism free.

This wonderful remedy cured many cases which defied hospitals, drugs, and medical skill, among them cases of upwards 52 years' standing. This is an honest remedy that has been a God-send to hundreds of former sad homes. In Denham, Ind., it cured a lady who afterwards cured 15 of her neighbors. In Fountain City, Wis., it cured Hon. Jacob Sexauer after employing seven physicians, and after suffering for 33 years. Rev. C. Sund, of Harrisville, Wis., testifies that this remedy cured two members of his congregation, one who had suffered for 18, the other 25 years. In Marion, Ohio, it cured Mrs. Mina Schott, after suffering agony and torture for years, she then cured an old lady 82 years of age. In Lake City, Iowa, it cured a case of painful Lumbago. In Elmgrove, Wis., it cured a case of Sciatica, which had baffled prominent physicians. In Bolton, N. Y., it cured a gentleman at the age of 83 years. In Lyells, Va., this remedy cured a lady after having been paralyzed for years, caused by rheumatism; she can now walk as well as ever. In thousands of other instances the result has been the same. It is not a liniment but an internal remedy which banishes rheumatism by its action on the blood. It also cured hundreds of other persons at the age of 70 and 80 years and over, some of whom had suffered for over 40 years.

Write at once for a free trial box and other information, as I am anxious that everybody should profit by my good fortune. Address,

JOHN A. SMITH,
722 Germania Building, Milwaukee Wis.

KNIGHTS PYTHIAS BIENNIAL MEETING.

For this gathering in San Francisco this month, excursion tickets will be sold via the Chicago, Milwaukee & St. Paul Railway from Chicago to San Francisco or Los Angeles for $50 for the round trip with final return limit September 30th.

The "Chicago, Milwaukee & St. Paul" railway is the Short Line between Chicago and Omaha. Two through trains daily in each direction with the best Sleeping Car and Dining Car Service, and all regular travelers know and appreciate the merits of the Chicago, Milwaukee & St. Paul Railway's Short Line between the East and the West.

Time tables, maps, and information furnished on application to F. A. Miller, General Passenger Agent, Chicago.

There is a beauty which is far better than the mere color of the eyes or the shape of the features, and that is, the clean and wholesome look of health on the infant's face, where every line and every curve denote vigorous health and a perfectly working digestive system. Mellin's Food babies have such faces, and their bodies are correspondingly plump and well developed.

of the Commercial Travelers' Association, of which order he was a member. He was a young man of great promise and leaves a widow and one child. He came from a family that have been for many years vigorous workers for the upbuilding of the Church in St. Paul, to whom Churchmen in St. Paul and Minneapolis extend their deepest sympathy and prayers in their sad bereavement.

May he rest in peace, and may light perpetual shine upon him.

The Rev. James Trimble, D.D., recently from Wisconsin, is doing excellent work at Trinity Chapel, Excelsior, which for some time past has been without a rector and supplied by lay reading. During the summer the attendance is quite large and for several recent Sundays the congregation has more than filled the pews. At the noon celebration on Aug. 3d, 48 persons communicated. Recently, by the efforts of several of the regular attendants, the old and rather unsightly windows, in place for twenty years, were replaced by memorials after a design furnished by the late Miss Holbrook, who was for many years organist, leader of the music, and directress of the Altar Guild. They are in memory of the Rt. Rev. H. B. Whipple, Rt. Rev. M. N. Gilbert, Emily Rolfe Holbrook and Elizabeth Ashley Holbrook, wife and daughter of Edward H. Holbrook; Blanche Stoddard Clarke and Amy G. Hickson, daughters of Mr. and Mrs. Frank Stoddard; E. B. Harrison; and Nathalie Geraldine Chase, infant daughter of Mr. and Mrs. Nathan H. Chase. The eight windows are similar and complete the harmonious decoration of the building, which was considered by the late Bishop Gilbert one of the most complete, beautiful, and Churchly in the Diocese.

In a report printed in these columns last week relating to a new memorial window in St. Paul's Church, Lesueur, the place should have been stated as Le Sueur Centre. The work here is carried on with perfect unity and much success. At the bi-weekly services, conducted by the Rev. R. A. Crickmer, the church is frequently so full that persons are obliged to remain outside.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

St. Louis Notes.

The Rev. Dr. James R. Winchester, rector of Ascension, St. Louis, will take a well earned rest during part of August and until the third Sunday of September. Dr. Quinn of the Church of the Advent will have charge of the services during his absence.

A brass font ewer has been placed in St. Augustine's Church, St. Louis (Rev. G. D. B. Miller, rector), in memory of the late Mrs. Harriet M. Tuttle.

The edifice of the Redeemer, St. Louis, has been sold to the First Spiritualist Association of St. Louis for $15,000. The parish is at present not decided as to their plans for the future. It is possible they may build a new church on a more eligible situation.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Warren—Church Consecrated at Fostoria.

Thieves broke into the rectory at Warren recently, during the absence of the rector, the Rev. H. E. Cooke, and his family, and thoroughly ransacked bureau drawers and other receptacles throughout the house. It was impossible to state what had been taken, owing to the absence of the rector's family.

Friday, July 25th (St. James' day), was doubly a red letter day in the history of Trinity parish, Fostoria (the Rev. Wm. M. Sidener, rector), by reason of the consecration of the parish church on that day. The service, which consisted of the Consecration Office, matins, and the Holy Eucharist, began at 10 A. M. The choir, led by a crucifer, entered the church from their robing room, singing the processional hymn. The Bishop and clergy then entered by the front door, preceded by the wardens and vestrymen, reading responsively the verses of the 24th Psalm. The instrument of donation was read by Geo. L. Hoege, M.D., senior warden and clerk of vestry, the sentence of consecration being read by the rector, who also burned the canceled mortgage, the choir and congregation singing the long meter Doxology. At the Holy Eucharist the Bishop was celebrant, with the rector as epistoler and the Rev. John W. Hyslop of Tiffin as gospeller. The Bishop preached a magnificent sermon on the Divine Presence in the Church and in the individual soul, basing his words upon II. Cor. vi. 14. Confirmation was administered in the afternoon.

REV. W. M. SIDENER.

The music was well rendered by a well trained choir under the efficient leadership of Miss Bessie Hoege, organist. A large parish reception was held in the evening.

Much praise is due to the untiring efforts of Mr. Sidener, who as lay reader and deacon in charge since July 1st, 1899, has worked assiduously for the liquidation of the mortgage indebtedness.

SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

New Church for Sacramento.

It is probable that the new church of St. Paul's parish, Sacramento, will be erected in the near future. Plans have already been accepted by the vestry, calling for a structure in Early English style. The church will accommodate about 1,000 people. There will be five pillars on each side of the nave including the chancel arch. In addition to the windows of the old church, the Stanford, Crocker, and Haymond memorials, there will be at least three others, two being memorials to the Rev. Doctors Bonte and Hill, former rectors of the church. The interior of the church will be very imposing, all the arches being of graceful curve and design. The chancel will be unusually large, giving ample space for a large vested choir and for notable ecclesiastical functions. The altar will be higher than in the old church, and behind it will be a beautiful reredos surmounted by the Crocker memorial window. The material for the outer walls will be Colusa stone, and the roof will be of slate. It is expected that the work of building will occupy at least one year from the time of laying the cornerstone. The date for this ceremony is not yet fixed. The cost of the building complete will approach $45,000. A considerable part of this sum has already been raised in the parish by the rector, the Rev. C. L. Miel, who confidently expects to secure the balance. To this end he is asking contributions from the citizens of Sacramento generally, and states that so far he has met with substantial encouragement, both in the amounts of individual subscriptions and the good will with which they have been made.

St. Paul's has had a somewhat checkered history. The first building, old Grace Church, was torn down and replaced by a larger structure, which, after standing for 28 years, at Eighth and I Sts., was so badly damaged by a gale in November, 1900, that it was condemned and later torn down. Since that time the congregation has worshipped in the parish house on the site of the new church. The new building will be permanent and fireproof.

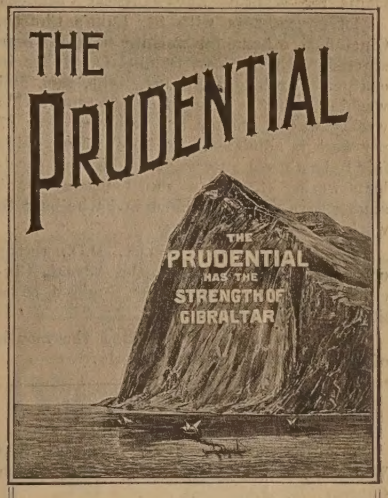
SOUTH DAKOTA.

W. H. Hare, D.D., Miss. Bp.

Death of Mrs John Robinson.

On Tuesday, the 22nd day of July, the burial services of Mrs. Emma L. Robinson, wife of the Rev. John Robinson, priest in charge of the Sisseton Indian mission work in South Dakota, were held in St. Mary's Church, Sisseton Agency, S. D., Mrs. Robinson having fallen asleep on Monday morning, July 21st, aged 59 years. The Rev. Roderick J. Mooney, general missionary from the District of Duluth, officiated and was assisted by the Rev. Victor Renville, deacon, son of Gabriel Renville, the famous chief of the Sisseton and Wahpeton Sioux Indians.

The whole service was a triumphal testimony to the grand work for Christ's Church of the deceased woman and her husband. A choir of twelve full-blooded Indians sang the service; eight other Indians acted as bearers,



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whilst a third contingent of Indians took care of the grave. A very large congregation was present, of which nearly 75 per cent. were Indians. Before and after the services these poor people might be seen about the grounds in tears, and each would bear the most touching testimony of appreciation for the life work of this noble woman. Twelve years of service had been given to the work by Mr. and Mrs. Robinson, and it does not even enter the mind of any reader of this journal what this means, in its isolation, its sacrifice, its devotion, and above all, in its glorious results. The memories of Mrs. Robinson will be treasured by the Sioux Indians and will be a helpful source of inspiration to the coming generation of these people to the most faithful service of their Lord.

SOUTHERN OHIO.

T. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bishop Coadj.

Home for Working Boys—Clerical Vacations.

In connection with St. Luke's Church, Cincinnati, a home for working boys has been started, with the Rev. Samuel G. Welles in charge. For lodging, board, light, fuel, and washing, a boy is charged 60 per cent. of his weekly wages, and no boy receiving over $7 per week is admitted. So far the Home bids fair to be a great success, and do a most excellent work. It fills a much needed want among boys without a home and who have to work for very small wages.

The Rev. Peter Tinsley, D.D., rector emeritus of the Church of the Advent, Cincinnati, sailed on Aug. 2nd for England, to be gone for a few months.

Bishop Vincent is spending the month of August at Digby, Nova Scotia.

TEXAS.

Geo. H. Kinsolving, D.D., Bishop.

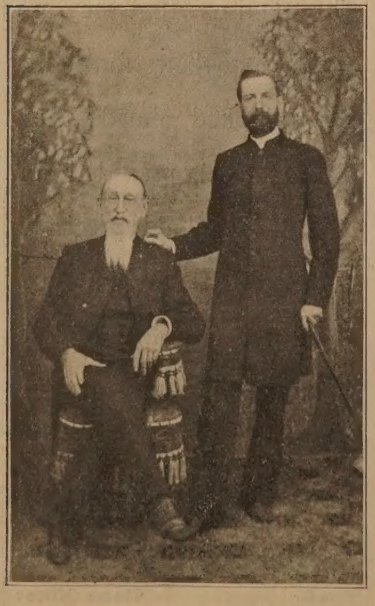
The Bishop is spending August in the White Mountains, with address at North Conway, N. H.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Mr. Chesley's Anniversary.

Wednesday, July 16, was a memorable day in old "All Faith" parish, St. Mary's County, being the fiftieth anniversary of the



Rev. J. W. Chesley, with his son, Rev. J. Harry Chesley.

ordination to the diaconate of the rector, the Rev. J. W. Chesley.

Mr. Chesley, who is in his 78th year, has been rector of All Faith since 1874, with the exception of a few years which were spent in one other parish in the Diocese of Maryland, and in the Diocese of Easton. He was ordained by Bishop Mead in 1852 in Christ Church, Alexandria, Va., served his diaconate in Mecklenburg County, was rector of Washington parish, Westmoreland County, and, since leaving Virginia, in 1857, has spent the rest of his ministry in Maryland, his native State. As a resident of St. Mary's, Mr. Chesley is a true son of the soil, for not far from the old church was the family homestead where is still to be seen the tomb of his great-grandfather, the Hon. John Chesley, who was one of the early Judges of the St. Mary's Court, nearly thirty years prior to the Revolutionary War. When Mr. Chesley took charge of "All Faith" there was but one church in the parish; now there are four—All Faith (the parish church), the "Dent Memorial chapel" at Charlotte Hall, the chapel at Mechanicsville, and a church for colored people, with a colored vicar. When, some years ago, Mr. Chesley handed the colored work over to the Commission he gave them nearly 100 communicants to start with.

Mr. Chesley has a very strong hold upon his people, and a large place in the hearts of all, irrespective of condition or color. One or two characteristic incidents recur to the writer in illustration of this: About a year ago there occurred a Saturday night row among the colored men in the village where Mr. Chesley resides. When he heard of it, he at once proceeded to the scene of the disturbance and ordered it to be stopped, which was done, much to the disgust of one of the participants, who was heard to remark, "Mist'r Chisley's wuss'n de Pope"!

Some years ago a colored man in the neighborhood was taken ill. Mr. Chesley heard of it and immediately went to see him, but upon learning that the man was a Roman Catholic, he sent word to Father Blank, who was the pastor of his church.

"Has anyone been to see him?" inquired Father Blank.

"Yes," was the reply, "Mr. Chesley visited him, and he sends word to you about the man."

"Oh, well," said Father Blank, "if Parson Chesley is looking after him, the man is all right. Parson Chesley's *absolution will do!*"

The recent celebration, therefore, is of unusual interest as it records the long and useful work of a man who has accomplished much for Christ and His Church in a quiet and unobtrusive manner. The service was held at the parish church, where there gathered a large and interested congregation, in spite of the fact that it was a "week-day," and the busy season with an agricultural community. The old custom of "dividing up" the service among the clergy present, was followed. The first part of morning prayer was read by the Rev. Charles E. Buck, son-in-law of the rector. The Declaration of Absolution was read by the Bishop of North Carolina. The lessons were read by the Rev. Barker Turner, whose grandfather, Major Adams, was one of the church wardens thirty years ago. The Creed was said by the Rev. W. L. Braddock, one of the sons of "All Faith." The prayers were said by the Rev. J. Harry Chesley, son of the rector. The sermon was preached by the Ven. C. I. La Roche, Archdeacon of St. Mary's, from the

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text, John viii. 29, "He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him." It was a strong and thoughtful discourse, delivered without notes, with much grace and eloquence. The speaker's closing reference to the rector and the day's celebration, was most courteously and graciously made. Without fulsomeness, without flattery, he spoke what those present knew to be words of truth.

After the sermon the rector made a few well chosen remarks in which he made a grateful acknowledgement of the loving coöperation of his people. At the conclusion of the service the congregation gathered at the rectory to the reception, to which invitations had been issued. Here a most enjoyable time was had, after the fashion of Southern Maryland. The dinner, presided over by the rector and his talented wife, was not "all that could be desired," it was more than could be desided. The traditional "roast pig," the "old ham," the fried chicken, for "benefit of clergy," and the other things which, as the advertisers say, were "too numerous to mention," had to be seen and tasted to be thoroughly appreciated. It was a sight worth seeing! The merry-hearted old rector, surrounded by his people, his friends, his children, his grandchildren, and his great-grandchildren, was the picture of health and happiness, and often was the hope expressed that he would have many more years of work and service in old "All Faith," the banner parish of Southern Maryland!

CANADA.

News of the Dioceses.

Diocese of Toronto.

The branch of the W. A. in connection with Christ Church, Norwood, has provided funds for the renovation of the interior of the church, and the improvements are now completed.—At the July meeting of the executive board of the Canada C. M. S. in Toronto, several candidates were accepted for mission work. September 21st was appointed as Canada C. M. S. Sunday.—Bishop Awdry from Japan, who has been visiting in Toronto, pleads for more women missionaries to work in his Diocese.—A larger church is to be built at Maple Lake in the mission of Minden. The W. A. have voted $400 toward it. The clergy house at Minden has been renovated and comfortably furnished this summer.

Diocese of Algoma.

The fund for rebuilding the church at Novar, which was destroyed by fire, has received several substantial contributions.

Diocese of Fredericton.

Bishop Kingdon held an Ordination service in All Saints' Church, St. Andrews, July 13th, when one candidate was advanced to the priesthood.

W. A. Notes.

Prayers have been asked from all members of the W. A. that a woman of suitable gifts may offer herself for mission work at Wegano, Japan, and also for a teacher for Gordon Schools, Qu'Appelle.—At the last meeting in Toronto of the diocesan board the restoration of peace in South Africa was recognized by a special prayer and thanksgiving.—Huron diocesan branch will contribute at least $100 a year towards the salary of Miss Strickland, the Canadian lady missionary who has been appointed to the Zenana mission at Tarn Taran.—Bishop Baldwin has appointed Wednesday, Oct. 1st, for the semi-annual meeting of the Huron diocesan Board of Management, to be held at St. Thomas. A special feature in the discussions at this meeting will be the Junior work.—The Ottawa diocesan board voted $45 at its June meeting for work among the Chinese in British Columbia.—A new branch of the W. A. was formed in June at Stanbridge East, Montreal diocese.—The Quebec diocesan branch has promised its quota of Miss Strickland's salary, $50 a year for three years.

Diocese of Ontario.

A pair of brass vases for flowers for the chancel has been ordered for St. John's Church, Lansdowne, to commemorate the King's Coronation.

Diocese of Nova Scotia.

The Church of Holy Trinity, Yarmouth, is to have a new organ, costing $4,000.

Diocese of Montreal.

Coadjutor Bishop Carmichael returned from a visitation of the parishes north of Montreal, July 29th. Among other places he visited New Glasgow, Rawdon, and Brandon. At the latter place the congregation is composed almost exclusively of French Canadians, and the Bishop's sermon was delivered in English and translated into French by the rector, the Rev. G. H. Gagnon. The Rt. Rev. Dr. Baldwin, Bishop of Huron, who was passing through the city, preached in St. Stephen's chapel, Montreal, morning and evening, July 27th. The Rev. W. H. Mitchell of Eutaw, Alabama, preached in St. Thomas' Church on the same day at both services. A number of the city clergy are away for their holidays. Canon Ellegood, the venerable rector of St. James the Apostle, has gone down the Gulf of St. Lawrence to Prince Edward's Island.

The following is a true copy of what appeared on an examination paper handed in by a student at the General Theological Seminary, New York City, a few years ago:

Question.—"Describe the death of Moses."

Answer.—"Moses went on Mt. Nebo. No man ever saw him again. He communed with God and was buried by the angels."

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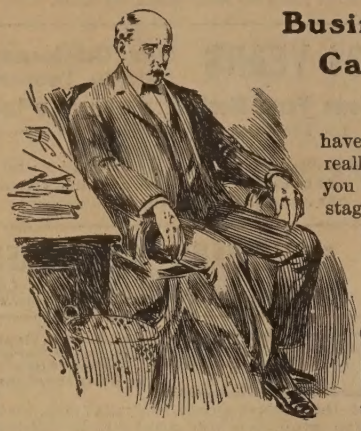

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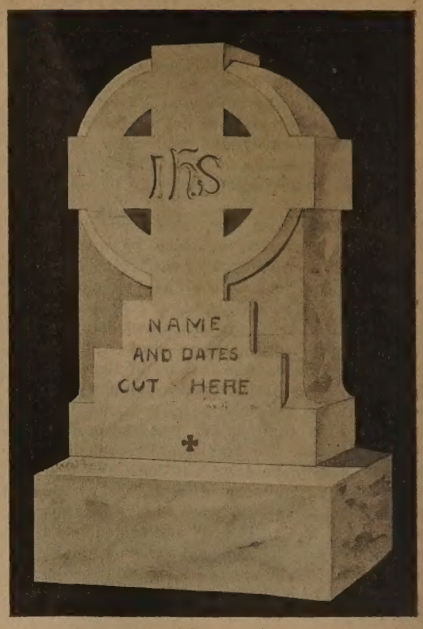

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